The CHRISTIAN CENTURY

Published Weekly

Are the Four Freedoms A Delusion?

An Editorial

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Barth—A Theologian in Politics

By W. S. Kilpatrick

Toward Free Church Union

An Editorial

Long Thoughts About 1917

By John Haynes Holmes

Big White Medicine Man

By Webb Waldron

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In This Issue

JOHN HAYNES HOLMES

is minister of the Community Church, New York city, and chairman of the board of the American Civil Liberties Union.

W. S. KILPATRICK

is president of Cedarville College, Cedarville, Ohio, and was for some time a student under Karl Barth and the other members of the brilliant group which makes up the faculty of the University of Basel, Switzerland. The first part of Dr. Kilpatrick's article appeared last week.

WEBB WALDRON

is one of America's best known novelists and magazine writers. Formerly an associate editor of *Collier's*, in charge of the European bureau of that weekly, he is now on the staff of *Reader's Digest*. His home is in Westport, Conn.

Coming

Many important articles are scheduled for early publication. In addition to the series by "Romulus" on the present status of the Vatican and of Catholic agencies in Rome, there will be two articles by William Henry Chamberlin on "America Faces the Iron Age," an article by Albert Viton on "Ferment in Britain," by John Clarence Petrie on "Worship as Duty," by Frank C. Laubach on "Three-Fifths of the World Is Blind," by Hugh Stevenson Tigner on "Out of the Night," by Mildred Jensen Loomis on "Discovering the Productive Home," and many others of equal importance. The articles by Oswald Garrison Villard will also continue to appear at regular bi-weekly intervals.

The CHRISTIAN CENTURY

October 15, 1941

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Calendar of Coming Events

Oct. 12-15. Iowa Disciples Convention, Des Moines.
Oct. 13-15. Institute for Children's Workers, Midway, Ky.
Oct. 13-15. Indiana Northern Baptist Convention, Peru.
Oct. 13-16. California Northern Baptist Convention, San Jose and Santa Barbara.
Oct. 14-16. Iowa Northern Baptist Convention, Waterloo.
Oct. 14-16. Kansas Northern Baptist Convention, Newton.
Oct. 14-16. Nebraska Northern Baptist Convention, North Platte.
Oct. 14-16. Pennsylvania Baptist Convention, West Philadelphia.
Oct. 14-16. West Virginia Northern Baptist Convention, Beckley.
Oct. 14-16. Ohio Northern Baptist Convention, Marietta.
Oct. 14-19. Pennsylvania Missionary Baptist Convention, Pittsburgh.
Oct. 15, 16. New York and Philadelphia Synod, Reformed Episcopal Church, Scranton, Pa.
Oct. 15, 16. Pennsylvania Northern Baptist Convention, Philadelphia.
Oct. 15-17. Connecticut Northern Baptist Convention, Bridgeport.
Oct. 17, 18. Annual State Sunday School Convention, Concord, N. H.
Oct. 18. Spiritual Defense Parade, Philadelphia.
Oct. 18. Schwenkfelder General Conference, Lansdale, Pa.
Oct. 19. Charles Street Forum, Boston; Michael J. Ahern, speaker.
Oct. 19. Ford Hall Forum, Boston; Douglas Miller, Jr., speaker.
Oct. 19. Sunday Evening Forum, First Congegational Church, Oak Park, Ill.; Gerald P. Nye, speaker.
Oct. 19. Chicago Sunday Evening Club; F. I. Isserman, speaker.
Oct. 19. Community Church of Boston; Reinhold Niebuhr, speaker.
Oct. 20, 21. Pittsburgh United Presbyterian Synod, Washington, Pa.
Oct. 20-23. New York Northern Baptist Convention, Syracuse.
Oct. 20-23. Michigan Northern Baptist Convention, Grand Rapids.
Oct. 21, 22. Annual Convention, Churches of Maine, Waterville.
Oct. 21-23. Tennessee Disciples Convention, Chattanooga.
Oct. 21-23. Illinois Northern Baptist Convention, Ottawa.
Oct. 22. Annual Meeting, Christian Rural Fellowship, Nashville, Tenn.
Oct. 22, 23. Western Pennsylvania Convention, Church of the Brethren, Johnstown.
Oct. 23-26. National Council of Y.M.C.A.'s, Columbus, O.
Oct. 24, 25. American Friends Service Committee, Evanston, Ill.
Oct. 25. Regional Conference, Religion and Consumer Cooperation, Swarthmore, Pa.
Oct. 26. Charles Street Forum, Boston; Herbert Gezork, speaker.
Oct. 26. Ford Hall Forum, Boston; Max Lerner-Norman Thomas debate.
Oct. 26. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Clifton M. Utley, speaker.
Oct. 26. Community Church of Boston; Clarence R. Skinner, speaker.
Oct. 26. Methodist Annual Missionary Sunday.
Oct. 27-29. Florida Disciples Convention, Daytona Beach.
Oct. 27-29. New Jersey Northern Baptist Convention, Atlantic City.
Oct. 27-30. Unitarian General Conference, Pittsburgh, Pa.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

PERSISTENT RUMORS from Washington warn of a possible development in government policy against which every American churchman should be on guard. These rumors come from so many and such hitherto reliable sources that they cannot be disregarded.

Will the Churches Present Arms?

They assert that the state department has concluded an agreement with a prominent American clergyman whereby he will set up an office in Washington in the near future for the purpose of enlisting the churches in support of a war policy. This office, it is said, will be located in the war department and will be under the direction of that branch of the government. The head of this war propaganda bureau, it is stated, will be paid a generous salary and will have an unlimited expense account at his disposal. We trust that events will prove this rumor to be unfounded for, though it is not impossible in the light of the Taylor episode to believe that the present administration might contemplate such a brazen affront to the dignity and independence of the church, it is incredible that any clergyman of standing would prostitute his calling by accepting such an appointment. Should the government actually set up such an office, it would constitute the most pernicious attack on the principle of separation of church and state in the nation's history. We will not credit this rumor until the event proves it to be true. If that should unfortunately happen, the churches will resist any such arrangement as long as any shred of their freedom remains.

Jewish Temple Gives Doors To Episcopal Cathedral

NO LOVELIER gesture of interfaith friendship has been made in our time than the gift of a beautiful pair of doors to Christ Church Cathedral, in St. Louis, by members of Temple Israel in that city. The specific occasion for this token of good will is the coming observance of the tenth anniversary of the consecration of Bishop Scarlett, of the Episcopal diocese of Missouri, and the gift is primarily an expression of appreciation for his services in cultivating the spirit and practice of fraternity between the faiths. Rabbi Ferdinand M. Isserman, of Temple Israel, has been the originator and promoter of this gracious enterprise. The actual presentation has not yet been made and the doors are still to be constructed. In an affair so unusual and, so far as we know, unprecedented, perfect courtesy requires that the receiver be consulted in advance that the gift may be as acceptable as the spirit which prompts it. The cathedral chapter has accepted the offer, and the magnificent doors have been designed with the approval of both parties. Appropriately, one represents the Old Testament, with inscriptions in Hebrew, the other the New Testament, with inscriptions in English. And just as appropriately, this monumental portal testifying to the continuity of the Jewish-Christian tradition, the community of faith and the fraternity of those who hold it, will give entrance to the cathedral's baptistry.

Australia's Cabinet Is Overthrown

IN SOME RESPECTS the daily press is doing a good job in reporting this war. But in others it is doing very badly indeed. There are important areas of the conflict about which we know virtually nothing. And this lack of information cannot be blamed entirely on censorship restrictions. The fall of the Fadden cabinet in Australia furnishes a case in point. Australian politics are of great importance to the United States at present. Australian policy has much to do with developments on the farther side of the Pacific, and there is at least as much chance that this country may be dragged into the war in that theater as in Europe. But the American public knows almost nothing about what is happening in Australia, and even less about why it is happening. We are told that Mr. Fadden, who succeeded Mr. Menzies less than two months ago, has fallen, and that his government has been succeeded by an outright Labor government under John Curtin. Mr. Curtin is described as favoring higher pensions for soldiers and heavier taxation on the rich. He is said to have been a leader in the anti-conscription cam-

paign during the last war. Beyond that, knowledge ceases. We were equally in the dark as to the reasons for the fall of Mr. Menzies, who had been painted as the most gifted of all the dominion premiers—so much so that agitation was afoot to make him part of an imperial cabinet in London. Evidently the English knew no more about that overturn than did Americans, for London papers just now arriving admit their bewilderment at Mr. Menzies' fall. War censorship is responsible for much ignorance today. But why is it impossible for the press to furnish a full and intelligent interpretation of what are evidently pregnant political developments in as vital a region as Australia?

What Is Happening to the Japanese in China?

WHILE we are on the subject of ignorance of current events, some reference may well be made to the recent movements of the Japanese army in central China. Has that army just won an important victory? Or has it suffered a smashing defeat? Or have its efforts failed to disturb the virtual stalemate which has existed ever since the capture of Hankow more than two years ago? All that is certainly known is that the Japanese captured the city of Changsha (and why they failed to do so in 1939 has never been explained to the outside world), but that instead of pressing on from there to the capture of the entire railroad which runs southward to Canton, after occupying the city for three days they withdrew to the north. Tokyo says that they had accomplished their purpose, but what that purpose could have been it is hard to imagine in the light of the city's abandonment. On the other hand, the Chinese claim a great victory and talk of Japanese losses running into the tens of thousands. To offset this Chinese claim, the Japanese now state that their troops have crossed the Yellow river and penetrated into the territory hitherto held inviolate by the famed Eighth Route army. What is the truth? No one knows. Admittedly, Shanghai and Chungking, source of most news reports, are far away from Changsha and communications between those cities and the scene of the recent fighting are poor. But in operations on this scale it should be possible to obtain the approximate truth. Meanwhile, the American public is left floundering in the dark. And in forming even tentative judgments on developments across the Pacific, Americans must begin by admitting that they are in the dark.

Which Will Crack First, Italy or Russia?

AS THE WAR enters its third winter, its grand strategy apparently has been resolved into a contest to see which can be cracked first, Italy or Russia. The increase of British air raids on Italy is designed to increase popular unrest in that country to a point where Mussolini will be forced to sue for a separate peace. In his latest report to Parliament Mr. Churchill, although naturally refusing to give any advance notice as to British plans, let slip more than a hint that intensified bombing of Italian objectives might be expected. It is claimed that President Roosevelt has now taken a hand in the same campaign, and that the recent visit of Mr. Taylor to the Vatican had as a principal purpose an effort to induce the pope to put pressure on Italy to get out of the war. Clearly it is hoped that if Italy can be induced to make peace before Russia succumbs to Hitler's attack a new flank may be opened for a future Allied attack on Germany. On the other hand, Hitler announces a new all-out drive against the soviets with the purpose of freeing Germany's hands to turn again on Britain. Meanwhile, the nazi firing squads continue their bloody work everywhere in occupied Europe. Disorders have become so prevalent that the conservative *New York Times* indulges in a page-wide headline: "Across Nazi-Conquered Europe the Tide of Revolt Is Rising." It is reasonable to believe that these present revolts will be put down. Unarmed people, however desperate, have little chance against nazi ruthlessness. But they serve to show that in the long run Hitler cannot win. He can hold the better part of a continent in military slavery, but when it comes to the erection of a permanent "new order," which will require voluntary collaboration for its successful functioning, he is beaten already.

Justice Brandeis, a Liberal Before the New Deal

AT EIGHTY-TWO, Louis D. Brandeis retired from the federal Supreme Court, in failing health but with the youngest mind that had remained on the bench after the retirement of the nonagenarian Justice Holmes. He has just died, a few weeks before his eighty-fifth birthday. "Justices Holmes and Brandeis dissent" had been a classic phrase for many years, and those dissenting opinions sometimes had more influence on subsequent legal thought than did the decisions which they resisted. Brandeis had been a liberal, in his social sympathies and in his conception of law, long before the New Deal was ever heard of. In one of his dissents, during the Hoover administration, he wrote: "There must be power in the states and the nation to remold through experimentation our economic practices to meet changing social and economic needs. To stay experimentation within the law in things social and economic is a grave responsibility. . . . In the exercise of this power we should be ever on guard lest we erect our prejudices into legal principles. If we would guide by the light of reason, we must let our minds be bold." His was, to the last; but with a boldness disciplined and tempered by profound learning in the law. The long and intimate association between Holmes and Brandeis was the more significant because their origins and backgrounds were so different—one the scion of Boston's intellectual aristocracy, the other the son of a Bohemian Jewish immigrant. Before his elevation to the federal bench by President Wilson in 1916, Brandeis had had a notable career in private practice, but the cases in which he had taken most interest and won widest recognition were those which dealt with public affairs. For years before his appointment he had devoted much time and effort to labor cases and especially to defending the constitutionality of wages and hours laws in Oregon, Illinois, Ohio and California. Under the Roosevelt administration he was by no means a docile conformist to White House programs. Two years before his retirement it was estimated that he had, on

constitutional grounds, opposed seven of the President's measures and supported twenty-one. From 1914 to 1916 Brandeis was chairman of the provisional committee for general Zionist affairs, and he continued to be an ardent and effective advocate of Zionism. A Jew like Brandeis is an unanswerable argument against anti-Semitism.

Jailed for Quoting the Archbishop of York

AT TIMES when the nation has been in a state of emotional instability, men have been jailed in this country for publicly reading extracts from the Declaration of Independence. So it is in no mood of smug complacency that mention is made of the case in which a man is reported to have received the same treatment in Canada for making a declaration in the exact words of the Malvern manifesto, written by the Archbishop of York, adopted by the conference and generally approved by Anglican and Episcopal churchmen, and many others, in the three democracies on both sides of the Atlantic. Rev. W. B. Spofford tells the story in the Episcopal *Witness*. According to his report, John Rowe, son of a minister in the United Church of Canada, was up before the proper tribunal for examination of his position as a conscientious objector. He was doing all right and was apparently on the way to being accorded the same reasonable consideration that is generally given to those who have conscientious objections to war on religious grounds. Then he indiscreetly uttered these words: "The system under which we have lived has been a predisposing cause of war, even though those who direct and profit by it have desired peace." This was declared by the tribunal to be a "seditious utterance" and the young man was immediately given a prison sentence with hard labor. It was perhaps unfair for him to express this criticism of the existing order without giving some visible sign of the quotation marks which might have surrounded it and indicating the source of the words. Of course it is a radical sentiment—not radical in the sense of being subversive or seditious or treasonable or communistic, but radical in the sense of going to the root of the matter. But any tribunal which is going to jail all those who hold this opinion will have to prepare accommodations sufficient for "the bishops and other clergy and the congregations committed to their charge."

French Protestants Side With Persecuted Jews

FRENCH Protestantism has never lacked convictions or the courage to express them, nor does it now. Nazi-inspired persecution of the Jews in France has roused their indignation. While caution would advise silence, in view of their own dubious position, French Protestants are not silent. Pastor Marc Boegner, president of the Federation of Protestant Churches, has written and the national council has adopted as its own a message of sympathy to the afflicted Jews. The message expresses "the grief which we all feel to find racist laws introduced in our country and to witness the innumerable hardships and injustices which they force upon the Jews of France." It is admitted that the influx of large numbers of foreigners, Jews included, and many "hasty and unjustifiable naturalizations" tend to complicate the situation. But French Protestants are "indignant because of the rigid enforcement of a law which strikes indiscriminately at Jews who have been Frenchmen for generations, and often for centuries, and Hebrews only recently naturalized." In any case, the situation must be treated with due respect for human beings and in accordance with justice and with the promises made by the state. The message continues: "Our church, which in the past has known all the horrors of persecution, feels an intense sympathy for your communities, in which freedom of worship has been put in jeopardy, and for your followers who have so suddenly been plunged into misfortune. Our church has already taken steps, and will continue to do so, in negotiating for an essential revocation of the law." These brave words breathe the only kind of devotion to religious liberty and social justice that has much value—one which is not satisfied with security or liberty for one's own group but is fired with a noble indignation when any religious or racial group is oppressed.

How Not to Cultivate National Unity

THE CANADIAN religious press is boiling with a very proper and righteous indignation over a government-sponsored demonstration of Canadian religious solidarity in support of national unity, which turned out to be nothing but a Roman Catholic mass celebrated with great pomp and ceremony on Parliament Hill at Ottawa. Just how the Canadian government let itself be euchered into a position where the proposed dramatization of spiritual and national unity was exploited for the glorification of one religious sect and to the humiliation of all others, is not entirely clear. First there was the grand idea of a single religious service in which Roman Catholics and Protestants of all denominations would unite in worship and rededication. This would really have promoted spiritual and national unity. That plan broke down. One can guess why. Then it was announced that, instead of the union service, there would be a Roman Catholic mass. It appears that the Protestant clergy were not consulted about this. They learned about it from the papers, and they were not pleased. So then it was announced that an Anglican service would be held on the Sunday after the Catholic mass. This was called off and the next announcement—still with no previous consultation with anyone in authority in the Protestant churches—was that there would be a general Protestant service. This duly occurred—after the Catholic mass had been loudly publicized as *the* grand climax of Rededication Week. The *United Church Observer*, which comments caustically upon the mismanagement of the whole affair, reports that a protest meeting in Toronto filled a large church to overflowing and passed appropriate resolutions. Canadians have, as a matter of fact, a very fine spirit of national unity, but it has not been helped by this incident in which the government pushed the Protestants around while lending itself and its resources to a Roman Catholic project for self-aggrandizement. The same sort of thing, with

different details, has happened south of the border, down Washington way. It doesn't work any better here than it does in Canada.

Are the Four Freedoms a Delusion?

PRESIDENT ROOSEVELT now has nothing on Charles A. Lindbergh when it comes to opening his mouth and putting his foot in it. Indeed, his attempt to give the soviet regime a clean bill of health in respect of religious freedom—as clean as that on which the United States prides itself—is far more shocking than Lindbergh's blunder in listing Jewish influence as a major factor in pushing this country into war. For it is probable that Lindbergh at least believed what he said, while it is not two years ago since the President was telling the American Youth Congress how much he detested "the banishment of religion" from Russia. That speech showed that he knows that article 124 of the Russian constitution is not to be taken as giving a true picture of religion under the soviet system. All the world understands that the constitution is a dead letter, and that article 124 is heavily weighted in favor of anti-religion. But aside from this, the crimes of the Stalin government against religion are written in blood which no amiable words from the American President can wash away.

Evidently Mr. Roosevelt realized that he had blundered as soon as he saw his commendation of Russia's constitutional provisions for religious freedom quoted in the press. Frantically the White House tried to offset the storm of criticism that swept the nation. First it was said that the President had been misinterpreted, and the official transcript of his press conference was made public—a step almost unprecedented. Then it was announced that Mr. Harriman had been instructed to take up with the Moscow authorities the question of giving substance to the constitutional guarantees. Then rumors were set afoot that an important part of Mr. Taylor's latest mission to the Vatican had been to assure the pope that the United States was working for religious liberty in Russia. But neither announcements nor rumors helped the situation. The transcript showed that the President had said just what the press quoted him as saying: that Russia's provisions concerning religion are "essentially what is the rule in this country; only we don't put it in quite the same way." An authorized spokesman for the Kremlin quickly knocked the prospects of concessions to Harriman in the head. Besides, what would verbal promises from Stalin given under present circumstances be worth? The whole episode has turned out to be a headache for the White House, and Mr. Roosevelt now undoubtedly wishes that he had never raised the question.

To make matters worse, the press has generally interpreted the President's unfortunate remark as an attempt to woo Roman Catholic support for his policy of aid to Russia. But the members of that communion have been so long instructed with regard to the persecutions and even martyrdoms inflicted on their fellow Catholics in Russia that the attempt to depict Stalin as a champion of religious liberty has succeeded only in rousing the suspicions and further alienating the support of American Catholics. No politic words from the hierarchy, striving to cover up this disagreeable fact, can conceal from the White House what has happened. Instead of winning the Catholics, the President's careless words have made them more than ever critical of his Russian policy.

Widespread as is the realization of the emptiness of the promise of religious freedom in the soviet constitution, it is doubtful whether there is equally general understanding why this should be so and will remain so as long as the present Russian state exists. The crushed condition of religion in Russia cannot be grasped until it is appreciated that this Russian state rests on an ideological base of atheism. The very philosophy on which Stalin professes to stand is atheist. That philosophy is, of course, Marxian dialectic materialism. If that goes, orthodox Russian communists will maintain that the whole soviet ideological structure collapses. Religion in Russia, therefore, is not merely under a cloud because of its supposed affinity with the exploiting classes, or because of the harsh words which Marx, Lenin and Stalin have directed against it, but it is condemned to extinction wherever and as fast as dialectical materialism gains control of the nation's thinking. Dialectical materialism has no room for God; it claims to be "scientific" in the crassest sense. Stalin's own oft-quoted death verdict against religion is framed in those terms: "All religion is contradictory to science."

The President has directed attention to article 124 in the Russian constitution. As has been said, that article—like so much of the rest of the constitution—is largely a dead letter. Moreover, it embodies an immensely significant change from the former constitution, a change which reveals the enmity against religion that was present at its framing. Formerly this article guaranteed freedom both of religious and of anti-religious propaganda; now all that is granted is "freedom to perform religious rites" while freedom of propaganda—which includes instruction in all forms—is reserved exclusively to the atheists. More important than the constitution for an understanding of the actual situation is the law governing "religious associations":

> Religious associations are forbidden: (a) to establish mutual aid funds, cooperative and productive associations, and in general to use the property at their disposal for any other purpose than the satisfying of religious needs; (b) to give material aid to their members; to organize either special meetings for children, youth, women, for prayer and other purposes, or general meetings, group circles, departments, biblical, literary, handworking, labor, religious study, and so on, and also to organize excursions and children's playgrounds, to open libraries or reading rooms, to organize sanatoria and medical aid. Only such books as are necessary for the performance of services are permitted to be kept in the church buildings and house of prayer.

For those brave souls, in other words, who persist in their religious devotion in the face of the opposition of the Russian state, religion can consist only of the service of the altar. Any attempt to secure the future of the church by instruction of the young or by works of mercy and aid is legally forbidden.

Even more importance attaches to the position of the all-powerful Communist party. This was adopted at the eighth party congress in 1919, but is still quoted as the official party position on religion:

> As regards religion the party does not satisfy itself with decreeing the already separated church from state and school from church, i.e., measures which bourgeois democracies present in their programs, but nowhere in the world have carried through to the end, thanks to the varied actual connection of capital with religious propaganda. The All-Union Communist party directs itself by the conviction that only the realization of rational planning and conscious action in all public-economic activity of the masses will result in the complete dying out of religious prejudices. The party strives for the complete destruction of the connection between the exploiting classes and the organizations of religious propaganda, aiding the actual release of the working masses from religious prejudice, and organizing the very broadest scientific enlightenment and anti-religious propaganda. However, it is necessary carefully to avoid any offense against the feelings of believers, leading only to the strengthening of religious fanaticism.

And probably still greater importance must be given, in estimating the true position of religion in Russia, to the instructions given party members. We have before us a list of thirteen instructions given in the *Agitator's Guide* published in Moscow four years ago. Space unfortunately makes it impossible to reproduce more than the last two, but these will give the flavor of the whole:

> 12. Every religion brings harm to the workers. . . . Lenin taught that the more refined the religion, the more harmful it became, because the more difficult for believing workers to comprehend its reactionary role. . . . No matter how churchmen and sectarians greet and praise the soviet power, no matter how they try to "adjust" their "gods" to communism, the essence of religious activity is profoundly reactionary and at its root inimical to socialism.
>
> 13. The Communist party always has considered and considers anti-religious propaganda one of its most important tasks. "Our propaganda must include the propaganda of atheism," taught Lenin. "We conduct propaganda and shall conduct propaganda against religious prejudices," teaches Stalin. The struggle against religious poison is struggle for the new man, for the mastery of science and techniques, for the dawn of culture and of the whole human process, for communism. The overcoming of religious vestiges is one of the most important political tasks.

How far has this campaign to exterminate religion in Russia succeeded? The most reliable compilation of statistics with which we are acquainted is contained in the report submitted to the Madras Conference by Paul B. Anderson. Mr. Anderson has been set aside by the world's Y.M.C.A. to concentrate on study of the religious situation in the Soviet Union. He told the Madras Conference that in 1935 there remained only 73 Roman Catholic priests in Russia, of whom 14 were in prison, and that this number had been further reduced since then. The Evangelical Church had been reduced from 192 parishes with 230 ministers at the close of the war to 85 ministers in 1935, of whom 47 were in exile and only 38 had various degrees of liberty. "It is believed that in 1939," wrote Mr. Anderson, "no Evangelical ministers are at liberty to serve their congregations; those released from prison or exile are immediately arrested anew." As for the Orthodox Church, "A reliable report showed that in May 1936 there were over 7,000 Orthodox bishops and priests in prison or prison camps, besides those banished but not in prison." The same report tells of the widespread execution of bishops, priests and other ministers of religion.

In the light of the evidence it is nonsense to talk about religious freedom existing in Russia in any terms which would be recognizable to Americans or which would make such freedom worth having. When Sumner Welles declared, less than four months ago, that the right of human beings to worship God as their consciences dictate "has been denied to their people by both the nazi and the soviet governments," he was telling the truth. And the President must have known that his acting secretary of state was telling the truth when he gave out this statement in the first official declaration of policy announced by the American government after the German invasion of Russia.

But there is another aspect of this episode which is even more disquieting for Americans. That concerns the facile ease with which the original misleading remarks on religious freedom in Russia dropped from the lips of the chief executive. Could Mr. Roosevelt really have hoped to deceive the American people as to the status of religion under Stalin? That seems altogether improbable; public knowledge of the actualities in Russia, though limited, is sufficient to awaken skepticism of the reality of any constitutional guarantees. If he was really attempting to soothe the American conscience by deceiving it in a matter about which all the world knows the unspeakable truth, the President was exposing a sinister characteristic of mind which his countrymen would certainly regard as ominous.

We regard it as far more likely, however, that the President placed his stamp of approval on the provisions for religious freedom in Russia, and told the nation that those provisions are substantially the same as obtain in this country, simply because he had never stopped to think seriously about what religious freedom means or involves. Had anyone else contended that religious freedom existed in the U.S.S.R., and pointed to article 124 in confirmation, our conclusion must have been that freedom of religion was for that person little more than a form of words. To equate the empty gesture of a disregarded constitution with freedom of religion is to make the latter as meaningless as the former. Do you say that you seek freedom of religion "everywhere in the world"? Get something written down on a sheet of paper and filed away somewhere to be forgotten—and that's enough!

But this revelation of the lightness with which Mr. Roosevelt holds the idea of freedom of religion raises another and still more disturbing question: Does he hold the other freedoms to which he has dedicated the crusading powers of his country with equal lightness? When the President first talked about dedicating this nation to the cause of seeing that freedom from want, freedom from fear, freedom of speech and freedom of religion were established "everywhere in the world . . . in our time and generation," thoughtful men began to suspect the seriousness with which he contemplated those ideas. This disclosure of his readiness to accept the empty word for the reality in the case of religious freedom in Russia has increased that disquiet. Do these other freedoms mean no

more to him *in reality* than it now appears that freedom of religion means?

Under President Roosevelt's leadership the United States is being carried closer and closer to participation in a world war. When the hour comes that American boys are sent out to die on foreign battlefields they will be nerved for that sacrifice by the assurance that they are dying to establish the President's four freedoms everywhere in the world. It is a slogan as noble as the slogan about making the world safe for democracy under which Americans were sent to their deaths a quarter-century ago. But are the four freedoms to be sought as a reality or as a mere form of words? The President gave the nation an opportunity to test his conception of one of those essential freedoms, and the test gave forth a hollow, empty sound.

Toward Free Church Union

WHILE the war has temporarily clogged the world-wide movement toward Christian unity, launched at Oxford and Edinburgh in 1937, it may actually release and facilitate the impulse for the union of churches inside a single nation. In England it appears to be working out in this way. There the Free Churches are drawing together under the powerful stimulus inherent in the situation which the war has brought about. A manifesto issued a month ago by some seventy-five prominent leaders of the Congregational, Methodist, Presbyterian and Baptist denominations called upon their people to consider the providential opportunity and to explore the possibility of merging their separate bodies in one United Free Church. The list of signatories to this Appeal for Union included many churchmen known almost as well in this country as in their own, whose prestige guaranteed that the proposal would be given the most earnest consideration.

Now comes a cabled dispatch from London, saying that the proposal was presented to the Federal Council of Free Churches in the form of a request for the appointment of a special commission to explore the matter and that the council passed the request to the constituent denominations for further action.

Meantime, the Appeal of so representative a body of ministers and laymen met with instant support. The *Christian World,* leading Congregational organ, endorses it "on every conceivable ground." "Nothing," it says, "stands in the way of a United Free Church of England except prejudice and inertia. No sensible man believes that it is part of the divine plan that the names 'Baptist,' 'Congregational,' 'Methodist' and 'Presbyterian' should remain forever. There is only one word which should remain forever—the word 'Christian.' No vital principle stands in the way of union, nothing that is of any weight in comparison with arguments for proceeding to the achievement of this great object."

The arguments advanced for union emphasize the common evangelical witness of all the denominations concerned, the insubstantial and even trivial character of the differences which exist, and the actual unity which has already found expression in the Federal Council of Free Churches. But this federal unity is at best a skeleton of unity, an earnest of something yet to be achieved. It is totally insufficient as an embodiment of the deeper spirit which obtains among free churchmen and as an instrument for dealing with the formidable situations which the churches now confront.

Three such situations are likely to receive major emphasis in the discussion. The first concerns the larger ecumenical movement itself which by common consent will take on commanding proportions after the war. As participants in this movement the witness of the Free Churches is diluted and obscured by their divided testimony. These churches hold in trust a common heritage whose values they would contribute to the new Christendom for whose emergence after the war all Christians pray. They can make their contribution incomparably more effective if their common conviction and heritage find expression in a united voice.

Another situation is that presented by the churches in missionary lands. Pressure from the mission field for the union of Protestantism at its home bases arose at the beginning of this century and has grown more insistent down to the present hour. Missionaries and leaders of the "younger churches" speak with one voice of the scandalous effects of disunion upon their efforts to establish Christianity in new lands. Every missionary conference since that of Edinburgh in 1910 could almost be said to have resolved itself into a conference on Christian unity. The need of unity arises in respect to both the message and influence of the missionary and the efficiency of missionary administration. Denominations, as such, are no match for the new magnitudes in which this most precious enterprise of the Christian church now presents itself to Christian faith.

But the most challenging objective situation which calls for a union of churches is that which involves the great task of reconstruction following the war. This has two aspects—that of the churches' own reconstruction and that of the new world order for whose making the Christian church as a whole must take vaster and more explicit responsibility than it has ever before consciously assumed. These British churches will face after the war the problem presented by their demolished houses of worship, the disorganization of their work and the need for redistribution of their forces. It seems incredible that the anarchy of sectarianism should persist in a situation which offers evangelical Protestantism a chance, one might almost say, to start all over again, unshackled by the intolerance and the mistakes of the past three centuries.

The destruction and disorganization wrought by the war has opened before these churches a providential opportunity. With a degree of freedom from precedent and vested interest never vouchsafed before, they may now ask themselves the supreme ecclesiastical question: What kind of church does the Head of the church desire our Free Church fellowship to be? No answer to this question will satisfy the conscience and intelligence of British free churchmen if it presupposes a continuation of the old system of an obsolete, irrelevant, wasteful and spiritually decadent sectarianism.

The other aspect of post-war reconstruction, that of the world order, naturally looms large in the thought of these British Christians, as it does in the mind of the Christian church throughout the world. Say the sponsoring signatories in their Appeal: "The need for winning the people of our land to a new Christian allegiance for reconstructing our national life on a definitely Christian basis, and for establishing peace on truly Christian foundations, constitutes a challenge we cannot hope to meet effectively while we are divided." Ernest H. Jeffs, the distinguished editor of the *Christian World,* says in a signed article: "We face years of (probably) unprecedented change and reconstruction." Though he holds what he calls a very "low church" point of view, and glosses over the "sin" of schism in the past, he declares that "it may now be the gravest of sins to refuse to strive for the largest possible measure of actual, visible church union." The same thought was probably in the mind of Dr. John A. Hutton, editor of the *British Weekly,* who was a signatory of the Appeal.

As the discussion and the "campaign" for union proceeds, no doubt this sense of the impotence of divided Christianity to match the demands of the post-war world will take on more distinct formulation. British denominational mentality has been profoundly affected by the streams of influence still flowing from those great fountains of united Christian thought and devotion, the conferences at Oxford and Edinburgh, for which the churches of Great Britain acted as host. The inevitable result has been to lift the vision of the churches to a far wider horizon than that of which they were conscious as they followed the rutty grooves of their denominational preoccupations.

It was in these conferences that the "world" which, in Christian thought, stands over against the church, began to assume vastly more formidable dimensions than had ever been attributed to "the world, the flesh and the devil" by the individualistic piety and evangelism of the churches. The war has made the outlines of that "world" so clear that the New Testament concept of "principalities and powers and the rulers of the darkness of this world" has now come back into vital Christian thinking. Not only are Christians becoming poignantly conscious of the magnitude of the task which confronts them in evangelizing such a world, but the intelligence of the non-professing portion of the community is wistfully turning toward the church. Men and women who have long been blind even to the existence of the church have suddenly become aware of it as the one hope of the world's salvation. It would seem as if the fullness of the time had come for mobilizing on a grand scale the total strength of organized Christianity for the approaching spiritual Armageddon.

In such an hour of vast human crisis our denominationalism is a stark impertinence, an affront to divine providence. The Christianity which can match this hour cannot operate in the narrow channels cut for it during many generations by sectarian strife and opinionativeness and provincialism. The times call for a new spirit, a holy spirit, capable of transcending the trivial differences and the vested interests which keep our denominations alive and separate. With such a spirit abroad in the church Christians could not resist its call to enter into a unity of fellowship and organization and action on the basis of the fundamentals, the very simple elementals, of that faith which is the priceless heritage of us all.

Whatever may be our theology as to the will of God in relation to this war, there is one point at which we are bound to agree, namely, that in such catastrophic crises it is the way of God's providence to lay upon the Christian church new responsibilities and present it with unique opportunities to rise to new heights of devotion. There are those who will say that it is unwise during wartime to act upon a matter so radical as the reconstruction of the denominational scheme of things. "Wait," they will say, "wait until 'normal' conditions prevail again; then you will be more sure that your decisions are sound."

No doubt the Free Churches will receive a spate of such advice. But to take such advice may be to fly in the face of divine providence. The very clarity with which the war has revealed the incapacity of denominational Christianity to match the forces of the kind of world we are living in, strongly suggests that this clear vision is itself God's call for instant action. Divine providence operates in many ways—sometimes secretly in the quiet processes of ordinary experience. Sometimes, however, the divine imperative comes in with a mighty rush upon God's people, like an ocean tide. Taken at its flood, such a tide will carry the church over rocks and shallows to spiritual fortune. But if action is delayed until the tide has ebbed, these same shallows and rocks will present difficulties which human nature will have neither grace nor courage to essay.

God's providences are unrepeatable—each comes but once. We believe that the Free Churches of England are now offered the lifting power of God's clear purpose in a tide more full and certain than any that may recur in a long time to come.

In their Appeal for union the sponsors of the manifesto make a modest suggestion concerning the exemplary value of any union of churches achieved in Great Britain. This deserves a more emphatic recognition than British churchmen in the nature of the case could give it. Great Britain is the motherland of the major denominations of Protestantism in the United States, the British dominions and the mission fields. The unions which have previously been achieved in Britain—notably in Scotland and among the Methodists of England—have quickened the spirit of unity and actually fostered similar achievements in this country, in Canada and in Asia. Organic union of the Free Churches in the mother country would greatly strengthen the movements now afoot in these areas and quicken others into activity. Protestantism awaits only the ignition of a spark in the spiritual imagination of its leaders to enter upon a new era of spiritual power.

The reasons for unity are essentially the same for all Christ's followers everywhere. If free Protestants can unite in England, their example will challenge Methodists, Presbyterians, Baptists, Congregationalists and all other Christian bodies with searching and disquieting questions. As they work at their Christ-inspired undertaking, the free churchmen of England may be assured that Christians the world around are bearing them on their

hearts and praying that their decisions may be such as to meet the approval of him who is the living Head of the church.

An Old Meeting-House

EDITOR THE CHRISTIAN CENTURY:

SIR: On a recent Sunday I spent the hour of evening worship in an old meeting-house. It has some modern touches but in the main it is still as it was when the fathers of that living community could sing—

> Yes, with a cheerful zeal
> We haste to Zion's hill.
> And there our vows and honors pay.

It is a real old meeting-house. It is square, strongly and honestly built, built too for the purpose of being what it was formerly called. It has its galleries, and its old high pews; quite rightly its people have kept it quiet in tone and have abhorred pretty decorations. It has indeed a seemly beauty of its own.

I remember that an artist friend of mine lectured on "Religion and Art." For his illustration of things of beauty offered to God he showed pictures of Milan Cathedral and the Quaker Meeting-House at Jordan's, a place of pilgrimage for those who honor William Penn. Both these places, though in different ways, were beautiful.

In that beautiful evening service in which everything was in keeping with the simplicity and friendliness of that old sanctuary, I could not forget those who in other days sat in those pews and heard the same Word. Perhaps they too on such a quiet evening heard as we did of the friendly God who knocks at the door and invites himself to sup with the man behind the door. They too in such an hour came near to each other in spirit when they took the broken bread and the cup in their sacramental hour, not less hallowed and mysterious because the ritual was very simple.

And for them also the word "meeting-house" found its glory in the fact that they did not meet simply with each other there.

The place is old but not a museum; it has the life of youth within it but it cannot forget its dead who are still living there.

Do you think there is and always must be room for a meeting-house in the Christian church whether the name is kept or not? Personally I like the very name; it does carry down to us the ideal of the synagogue, which the Christian church carries over from its Jewish inheritance. I know there is also the ideal of the temple, and that too can never be lost. But do we not tend too much to take sides: "I am of the synagogue, and I of the temple"? Why should we not have both? It is certainly true that the division between those who are most at home in the synagogue and those who belong to the temple is not provided by the customary ecclesiastical boundaries. I remember talking over such things with a bishop of the Anglican communion. He said, "You know, I am of the synagogue."

Do you ever think of a Sunday—perhaps you have had it; I certainly have—in which you were both of the temple and of the synagogue? You joined with others in the offering of a glorious act of worship in the midst of all that art could give of beauty in stone and glass, in music and sculpture. And later in the day you entered into the meeting-house, which had its own glory and beauty, and listened to the Word of God unfolded by some preacher who seemed to live within that Word; and with you were the living and the dead, and the past was not dead nor was the future very far away. We must not lose the old meeting-house.

Ever yours,
QUINTUS QUIZ.

VERSE

The Inner Circle

ENOUGH of horror, and enough of shock!
Steady the earth, compose the quailing rock,
Extinguish hate, let cannon thunder surge
Back, back, beyond the world's most distant verge.
Settle the fragments, reconstruct the scene:
Something more magical must supervene.
In this dim clearing may design return,
Hoist trees and poise in proper peace the fern,
Smooth out the water and let silence rule:
A hyacinth drops its petal in the pool . . .

EDITH LOVEJOY PIERCE.

The Dream Abides

GOD of Humanity, hear our vow—
We who dwell in a world of hate:
War we have served, how long! but now
Our lives to peace we dedicate.
By the graves of our dead we mutely stand,
In tears renew our consecration:
We will strive and pray till every land
Becomes a part of a new World Nation.

THOMAS CURTIS CLARK.

Prayer

MYSELF—Man! Proud man! Creation's crown!
I—He does not have to bow to anyone.
MYSELF—He ever dares and ventures on.
I—And now, what poise and gaze is that? What glorious plans possess his giant mind?
MYSELF—He seems to plan beyond himself.
I—But now, behold! He bows, he kneels, he prays.
MYSELF—I see. He wants to do his very best.
I—But prayer? Indomitable man in prayer?
MYSELF—His best exceeds his strength.

ARTHUR B. RHINOW.

Long Thoughts About 1917

By John Haynes Holmes

IN COMMENTING upon the recent untimely and pitiful death of Bishop Paul Jones, The Christian Century said: "Paul Jones' death at this hour will awaken many long, long thoughts among those who remember 1917 and '18."

I

I find my thoughts beginning with the days when I first came to know Bishop Jones in 1917. I remember how instantly impressed I was by his gentle manner, his sweetness of temper, his utterly loving spirit. As time went on, and I came to appreciate how pure was this man's heart and how Christlike his way of life, I came to wonder within myself how and why he should be having such trouble with his church. Is this the type of man that Christianity cannot tolerate? Must one manifestly a saint be cast out and driven into the wilderness by those who claim to be followers of the Nazarene?

What Christian virtue, I asked myself, does Paul Jones not exemplify? "The fruit of the Spirit," I read in the Scriptures, "is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Run through the list! Does this man fail anywhere? Love? Why, he so loves mankind that he would love even his enemies. Joy? His face is the face of St. Francis, all joy and light. Peace? He knows peace so well within that he would extend it without to all the world of men. Longsuffering? This clergyman is suffering such ignominy, distrust and hostility at the hands of his own brethren as to constitute crucifixion, and he makes no complaint and cherishes no resentment against his persecutors. Goodness? Paul Jones has the goodness of a child. Faith? He has the faith of a martyr. Meekness? He has the meekness of his Master. Temperance? All his words and acts are the measured discipline of a pure spirit. Name one after another of the commandments of Christ, and I know not one of them which he could not or would not obey. A Christian, if there ever was one!

Are we never to learn that Christian character lies in the qualities of the heart and not in the opinions of the mind? In our churches, as in our nation, these opinions should be free. The honest mind should be not only allowed but encouraged to seek and proclaim the living truth, and this be counted as virtue to the soul. What if an opinion be mistaken—or seem to be mistaken, for no man knows whether or not a brave idea is in error. Even if it be in error, there may be some fragment of truth imbedded in it, as John Stuart Mill long since pointed out, which we cannot afford to lose. But why can we not see that, in all matters of opinion, it is the spirit that counts—the purpose, motive, intent and ideal of a man's life?

Paul Jones was driven from his diocesan post because, as a Christian, he was opposed to war. He wrote to the presiding bishop of the Protestant Episcopal Church in 1917: "I believe that the methods of modern international war are quite incompatible with the Christian principles of reconciliation and brotherhood, and that it is the duty of a bishop of the church, from his study of the word of God, to express himself on questions of righteousness, no matter what opinion may stand in the way." This was a forthright utterance, to my mind, of the only true Christianity. But let us assume that it was an error. Is such an error a sin? On the contrary, was not this error an error on the side of virtue? If Bishop Jones was wrong, was it not because he was willing to carry the gospel too far —that he loved too many men, even his enemies? Surely a man is not to be condemned for wanting to follow Jesus in every pathway and to the very end. Every sin, Jesus said, was to be forgiven, if the sinner "loved much." Must we go on forever and ever punishing the best men for the bravest thought?

These were the thoughts that ran through my mind like the waters of a millrace when I first looked upon Paul Jones, and saw the sacrifices that he was making, the burdens of shame and defeat that he was carrying, in perfect sweetness of temper and utter serenity of spirit. And these are the long, long thoughts that come to me now as I think of this dear man dead after all these years. Here we are again on the verge of war. Shall opinion again be made the unpardonable sin, and the saints again be made to suffer?

II

Another thought—that of the loneliness of those years, 1917-18! Dr. Ray H. Abrams, author of *Preachers Present Arms,* which tells the story of Christian experience and practice in the last war, could find, after diligent inquiry, less than a hundred ministers in all the churches of the nation who took and held the pacifist position. In the Episcopal Church, of which Paul Jones was a bishop, there were only seven clergymen discoverable who were opposed to the fight against Germany and our participation therein. Such loneliness could be borne; it had to be borne! But its tortures were all the more agonizing that they were spiritual and not in most cases physical.

There was the gnawing fear, for example, from which no pacifist escaped, that he might be mistaken in his uncompromising opposition to war. Here were a scant hundred men, very humble most of them, among thousands of their brethren, some of them the most distinguished in the land, who were "breathing out threatenings and slaughter." What were the chances that these hundred men were right? Here was Bishop Jones sitting alone in the august House of Bishops—one young man among the wisest and most venerated leaders of his church. What presumption for him to stand out single-handed against them and say that they were wrong! Then there was the excitement of the time. The enthusiasm, the thrill, the ecstasy at taking up arms to kill our fellow men! The processions, the bands, the flags, the cheers, the martialed masses of America all enlisted for the fray! And these

pitiful pacifists, a tattered remnant torn from the texture of a great nation, holding fast to convictions that condemned the judgment of mankind! It seemed all too much like the proud mother who complained that everybody but her boy was out of step.

If the pacifists had any comfort and found any strength it was in the thought, from which their consciences would not release them, that the words of Jesus are what they *are,* and that words mean what they say. "Love your enemies," "Do good to them that hate you," "Resist not evil," "Forgive until seventy times seven," "Put up thy sword, for he that taketh the sword shall perish by the sword," "My kingdom is not of this world; if it were, then would my servants fight"—these sayings are clear upon the sacred page. How can they be not obeyed? Then there was the thought of the noble souls of all ages who had stood firm in allegiance to Jesus' principle of nonviolence and love and reconciliation—the early Christians, and all the unbroken line through the centuries from St. Francis and Erasmus to George Fox, Thoreau and Tolstoi. Surely, such souls could not be mistaken.

And always there was the comfort of one another. The pacifists were few, but there was faith within them, and joy in that faith. I was a stumbling member of the little flock in those days, and I can remember how many a time in the dark hours I was kept alive by counting over the names of those who were steadfast and true, and praying to God that I might be worthy of such fellowship. And no name shone more brightly in the dark than that of Paul Jones. I had not seen him in recent years, and therefore was quite unaware of his broken and enfeebled condition from the dread disease that slew him. So he lives with me still as he did in those days of more than two decades ago. That straight, spare figure, that kindly voice, that radiant smile, those gentle and tender ways, that heart brave to meet any trial yet sweet as the heart of a little child. The loneliness in those days was killing. But it was made not only bearable but beautiful by such a comrade.

And this time, thank God, there is no such loneliness. The pacifists are today an army. The "little one [has] become a thousand." In Bishop Jones' own church, which could muster only seven pacifists in the last war, there are now 293 declared in a recent questionnaire as pacifists, including one of the greatest of the bishops. And in the nation at large which, in 1917-18, could not muster a hundred pacifist clergymen, there are now over 2,000 whose names are signed to a pledge "not to use my ministry to bless, sanction or support war," with other thousands ready to follow on. American concentration camps in this next war will have to be big, and the company in them will be abundant and glorious.

III

One more long, long thought. It is of the spiritual unity that bound the pacifists in the old days, and binds them still today. How easy it is to forget, or at least to ignore, theological differences and sectarian divisions when engaged in some cause that challenges one's very life!

As I look back to the pacifist group of 1917-18, I seem to see members of practically every great church, as well as of no church. As I speak the blessed names again I can, by thinking hard enough, identify most of them as Unitarians, Universalists, Congregationalists, Presbyterians, Episcopalians, Methodists, Baptists, Quakers, Mennonites, and so on. But these labels were never worn, never even thought of. Here were these pacifists bound by such ties of devotion as are almost unknown in any traditional church, and sprung from denominations as wide-scattered as the area of Christendom itself. When they held their religious services they had no trouble. There was the one Bible; there were hymns drawn from every communion and prayers from every liturgy. Worship was a common experience sustained by the practice of the ages. This was a new church coming into being—not Catholic or Protestant, neither orthodox nor liberal, but Christian in its united opposition to war and in its united pledge to peace.

There is no difficulty about this business of organizing a one, all-inclusive church. Just care enough about some great idealistic cause of life-and-death significance, and you will find unity. Divisions will disappear, like floating icebergs in an arctic sea, before the consuming fire of a mission for mankind. The trouble with Christians is that they have no real convictions. They have nothing to die for, and very little to live for. And so, to keep things going at all, they cling to creeds and rituals and formulas of ancient days, and call this traditionalism religion. It's not religion, for the test of religion is not conformity to a creed but consecration to a cause. If the churches were once really to discover Christ, and care about his Kingdom as though it mattered, our denominations would disappear tomorrow, and we should find ourselves at last, what the pacifists already are, "one body."

I think this sense of unity did more to sustain, in hope and faith, the feeble little group of pacifists in the last war than any other one thing. So lonely were these pacifists in their own churches that they had to reach out their hands and hearts to those in other churches who sustained their cause, if they were to live. And lo, these pacifists found together "the living church," and in that "church" the one God and Father of all. And now, in another war, this profound spiritual experience is being renewed. When the darkness has gone and the day has come again, and men search to find evidences of God in history, it will be agreed that the pacifism of the first half of the twentieth century was a religion—a revival of religion in a pagan world. The Christianity of the early church come once again to life!

IV

Yes, the editor was right! "Paul Jones' death at this hour awakens many long, long thoughts." These thoughts are rays of light streaming from a radiant soul. They are evidences that, though dead, Paul Jones still lives and speaks. Of all men that I have known, there was none more humble—more quiet, gentle, brave. He blew no trumpets, and shouted from no housetops. He simply stood true, at any bitter cost, to the Christ he loved; and Christ came to him and made his abode within his soul. One need not fear for the world while such men live among us.

Karl Barth and His Times

II. A Theologian in Politics

By W. S. Kilpatrick

IN my preceding article an attempt was made to discover the real Barth—the university professor of theology transformed into an analyst of politics by his prophetic call. It was conceded that Dr. Barth *is* a prophet, and that speaking *theologisch*—as he is fond of putting it—the Christian world is not inclined to argue with his conclusion that our opposition to Hitler ought "to be genuinely Christian . . . unequivocally in the name of Jesus Christ."

An essential mark of the prophet, no doubt, is just there, in the use of the word "unequivocal." We know what Barth means when he says (again relying on *Time's* excerpts from his *Letter to Great Britain from Switzerland):* "We Christians cannot say *No* nor *Yes* and *No* to this war; we can only say *Yes.*" But while following him with confidence as he has consistently opposed Hitlerism with Christian theology, many of us will suddenly lose the connection here. We will say to ourselves, "The prophet was truly the prophet when he analyzed the political situation of our generation. But whence this corollary?" To Dr. Barth it has seemed only an easy, inevitable logic to pass from a theological enmity to Hitler to a military enmity. To others such a step appears to be a non sequitur.

In the Munich Crisis

Careful students of Dr. Barth should at least not be surprised. At the time of the Munich crisis, he reminded a "Czech soldier" in an open letter that if actual fighting and suffering came to pass in Czechoslovakia, he would be fighting not only for political freedom and national honor, but for the church of Jesus Christ. The following year he reaffirmed this position. While asserting that "the church cannot wield the sword," Barth added *(The Church and the Political Problem of Our Day,* p. 78): "But the church in all her members forms a solidarity with the state which, as a just state, as a state not yet lost to tyranny or anarchy, actively resists the radical dissolution of the just state. . . . I hold for well done, now even as then, the fact that in this situation I comforted the Czech Christians by saying that the Christian church would stand behind the war thrust upon their country."

Why be surprised that Barth, having gone thus far *theologisch,* continues the second mile *militärisch?*

Furthermore Professor Barth backed up his statements with action. During the tense weeks of spring in 1940, when the roar of cannon was seldom out of Basel ears and the frontier skirmishes between France and Germany north toward the Black Forest were frequent, Barth was not to be found in his classroom. He was carrying a gun on sentry duty, in active service on Switzerland's own frontier. (This picture comes through correspondence with Basler students during that period.)

Time's headline, "Karl Barth Declares War," was really surprisingly obsolete. Or should I call it un*Time*ly? And its statement that Barth had "reversed his pre-war stand that Christianity need not concern itself with such mundane struggles" is correct only if one interprets "pre-war" as covering a large share of the "long armistice." Barth was a pacifist in First World War days. But by the time the clouds of the Second World War were barely becoming visible to the naked eye the last elements of his pacifism were disappearing. True, he continued non-interventionist, at least in part; but his Christianity as well as that of others has long been concerned with certain "mundane struggles."

Convert to Activism

Even in 1939 he was recalling a prayer that "may and has to be prayed, in all earnestness, by Christians in Germany and throughout the whole world"—the prayer in the Basel liturgy down into the nineteenth century, "Cast down the bulwarks of the false prophet Mohammed." And since he had earlier written, "It is impossible to understand National Socialism unless we see it in fact as a new Islam, its myth as a new Allah, and Hitler as this new Allah's prophet," we have no right to be surprised to read in *The Church and the Political Problem of Our Day* (p. 74) that "the matter *cannot rest* [italics Barth's] with the prayer of the church as such." And much more specifically (p. 79): "Whatever the church may have to say, or not have to say, to other wars—in this regard we speak also of the church and the political question of today—this is certain: as a praying church she must support armed defense against the advancement of the dissolution of the just state. . . . The members of the church, in their capacity as members of the just state, have then surely in a military respect also to render to Caesar the things which are Caesar's."

Surely this position is only a short step removed from the penultimate position (the ultimate would of course be a *Letter to Switzerland from Basel!)* of the *Letter to Great Britain:* "We must not evade our responsibility for seeing that this war is waged, and waged ardently."

Holy War

The prophet has analyzed the political situation; now politics have conditioned the prophet. Perspective narrows from the "long haul" to the immediate duty. The horizon—once a *Zwischen den Zeiten,* a near-Old-Testament "Day of Yahweh" conception—is now the Black Forest, behind which march the "new Turks." An objective, theological analysis of contemporary history as related to eternal moral purposes becomes the apologia for a holy war.

What factors have made Dr. Barth not only a prophet but the kind of man he is? There are several. He is a European. Let that be remembered, for Europe with her tragic political problems, her rich and sometimes gory

cultural background, her crowded and jealous states, poses the religious problem of man's dealing with his God and his neighbors as we in America have not yet been forced to face it.

Barth is a Swiss. Let that too be remembered; for through recent generations it is the Swiss, and he almost alone, who has been able to stand objectively and critically in the midst of, yet apart from, Europe's religio-political arena. Maintaining himself aloof, and realizing that it has been only through the grace of God or the luck of circumstances that isolation *has* been possible, the Swiss has faced every alternative and gone quietly on his way, always expecting the worst, always making the best of what came. But Barth, though Swiss, taught for fourteen years in Germany, where the question of the relevance of Christianity to political and practical life is being fought even now to a bitter conclusion.

Cultural Factors

These simple cultural and geographical facts, so obvious as to be almost overlooked, may be of great relevance to a study of Dr. Barth's position. Certainly varying political views in America are not unrelated to such factors. Isolationism—political insulationism as opposed to Christian or philosophical or ethical non-interventionism or pacifism—seems to be almost proportionately related to increasing distances from the seaboards, for example.

Perhaps an equally important reason for Barth's following his star in blessing the war as God's will, lies in the inadequate treatment thus far rendered the whole field of Christian ethics in his writings.

It is interesting—though perhaps parenthetical or more appropriate to a footnote—to observe the manner in which Dr. Barth proposes to deal with ethics as he develops his complete dogmatics. A tentative outline of the five parts of *Kirchliche Dogmatik* is in the writer's possession. It is subdivided as follows: Doctrines of (1) Word of God (Prolegomena), (2) God, (3) Creation, (4) Redemption, and (5) Salvation. Each of the five topics is further subdivided into three or four parts, and the final section of each major subdivision except the first is "Ethics"—"The Christian Ethics in General" under "The Doctrine of God"; "The Christian Ethics as the Ethics of the Creator"; "Ethics of Redemption"; and "Ethics of Salvation." Hence, if our patience endures, we may have from Barth not only a complete statement of his ethical position, but one much more closely allied to a fully developed theological system than most rather detached and objective ethical treatments have been in the past.

Meanwhile, however, unless we are more courageous mind-readers than most followers of Barth's developing position would claim to be, we can only say that ethics is not as yet satisfactorily covered in his work.

Gogarten and Brunner

Our best suggestions come from comparing the views of several "Barthians." Friedrich Gogarten, a German Lutheran, and Emil Brunner, the man in the school best known in America, have branched out along divergent routes on the traditional Lutheran doctrine of the "orders." This view holds the basic institutions of life, such as the family, the social order and the state, to be divinely ordained. They are of the *esse,* not merely the *bene esse,* of life and religion. Even though they may have been corrupted by sin they still bear the stamp of the order of creation and still embody God's will for all people. Gogarten lays special emphasis on the orders of the state, because of his Barthian pessimism regarding human nature. "Ethics as a whole," he says, "is necessarily simply a political ethic."

This clearly plays into the hands of the totalitarian state. Emil Brunner agreed with Barth that this was a dangerous position, but disagreed that "orders" was a doctrine totally to be rejected. He wrote, first in *Natur und Gnade,* and more at length in *The Divine Imperative* (the real thesis of which is better expressed in the German title, *Das Gebot und die Ordnungen),* that the doctrine could be interpreted in two ways. The "unbroken" conception, Gogarten's, was purely conservative; the "broken" might well be revolutionary, for it implied that these divine orders might become *so* corrupted by human sinfulness that rebellion rather than obedience becomes our Christian duty. Brunner at the time of his earlier pamphlet (1938?) believed war to be virtually collective suicide, and thought the Christian citizen's highest loyalty might be to refuse to fight.

Barth Rejects Calvin

Barth maintained, and still does maintain, that the whole conception of "orders" is false and naturalistic. In an unpublished seminar on *Der Staat als theologisches Problem,* he points out Calvin's position, in which the Geneva reformer differentiated between *mores, ceremonias* and *iudicia*—moral law, church ceremonial or traditional law, and "legal" or government law. The moral law, Calvin says, is the final rule of righteousness *sub specie aeternitatis,* and this moral law, in a classical phrase from Calvin *(Institutio,* iv:20:16), "is nothing other than the testimony of natural law and of conscience, placed by God in the human spirit." If that be true, says Barth, the state's final authority rests in natural law and conscience and not in Christ, and moral law is not the work of Christ. But, says Barth, there is no moral law apart from the gospel; God reveals himself only in his word, and it "must be proclaimed that even in the realm of political administration, Christ is king."

Once more, you see, Barth's uncompromising "positivism" drives him to a Yes or No that he feels can admit of but one answer. "Christ is king," in political realms as elsewhere, is surely the Christian position. But as Barth grips the statement in his thinking we are driven behind him, behind Calvin, to our original estimate, and we see him as essentially an Old Testament prophet, conditioned by the political pressures of the day he lives in.

And there, in all consistency, this analysis of Dr. Barth's position must halt. An obvious next question would be: granting the validity of his interpretation of National Socialism, can a religio-political theory—a new Islam—be "liquidated" by Christian swords? Or again, are swords ever Christian? (So far as I know, Professor Barth has never dealt specifically with this question, al-

though he has much to say about supporting our prayers with sterner action.) Or again, if Germany's military power is "impelled by a heathenish religion of blood, despotism and war," will its defeat by some greater military power, capable of more blood and more war, and only relatively less despotism, produce any less heathenish a religion?

These questions suggest their own avenues of research, along which all readers are already traveling. They are inherent in the ringing proclamations of any prophet. Perhaps to raise them is only an ungracious reminder that "a prophet is not without honor save in his own" day. In any event, whether or not we go with Barth in the politically conditioned corollaries of his positions, we can be eternally grateful that today, in a world which is running after new rulers, there are men who can declare with prophetic fervor, "Even in statecraft, Christ is king."

This is the second and concluding article in a treatment of Karl Barth's position on the war. The first appeared in the issue for October 8.

Big White Medicine Man

By Webb Waldron

THE PATIENT on the operating table was an Indian chief—headman of the Navajo tribal council. The big, husky operating doctor was a Canadian-born American. His assisting doctor was Chinese. The two assisting nurses were Indians—one a Pima from southern Arizona, the other a Cherokee from Oklahoma. Four student nurses, their black eyes glowing above their operating room masks, stood intently watching the flashing instruments and the doctor's flying fingers—one an Eskimo from Alaska, one a Sioux from South Dakota, one an Oneida from Wisconsin, the fourth a Nez Percé from Idaho!

But this scene in the operating room of the Presbyterian mission hospital at Ganado, Arizona, in the heart of the Navajo country, was remarkable in another, deeper sense. It represented the triumph of science over superstition. Not so long ago the medicine men of this chieftain's tribe would have warned him against any traffic with white man's medicine. They would have tried to drive away his pains with chanting and sand-drawings. But today this Indian chief is here in the white man's hospital because a Navajo medicine man advised him to come and be diagnosed! And now the white medicine man's swift expert fingers are removing the gallstones which no "sing" could have exorcised, while the Navajo's wife, her silver bracelets and turquoise necklaces hidden by operating gown and mask, stands here watching, fascinated.

Help Them to See!

The doctor, Clarence G. Salsbury, turns and beckons to the wife. She edges in half-fearfully between two nurses. "Look!" says the doctor. He points to the heap of gallstones he has taken from the incision. "No wonder he had pain!" The Navajo woman stares, nods, slowly draws back. Salsbury glances at me. "I always like to have 'em *see,*" he says. "Seeing is worth ten times as much as telling." Swiftly he sews up the incision.

The chief's torso is lean and tough. These are a hardy people. They fit into their hard land with its undulating deserts, its mesas, its shell-colored rocks sculptured by the wind. Yet they know sickness and accident so well that their whole religion is centered upon one purpose: healing. Healing is their biggest need and desire. To this the white doctor has the answer. But their own system of belief is the greatest barrier against him.

So the battle against superstition in Navajoland is a long one, and today far from being completely won. Into the fight goes infinite human understanding, patience, tolerance, self-sacrifice, years of it. Forty years ago the women of the Presbyterian Church established a small mission for the Navajos at Ganado. Medical work started with a doctor who made his rounds mostly on foot, sleeping wrapped in a sheepskin on the dirt floor of Navajo hogans, administering simple remedies, braving the resentment of the native medicine men. Two years later the Presbyterians set up a primitive hospital in an old adobe house at Ganado. Here various other doctors carried on with scanty equipment.

Enter Dr. Salsbury

Into this background of heroic service came, in 1927, the tall, ebullient surgeon, Salsbury, who in his fourteen years at Ganado has become known far and wide on the Navajo reservation as *Azayilhini Tso,* the "Big Doctor," with double emphasis on "big." Salsbury, born in Ontario, attended a missionary school in Brooklyn, got his medical training in Boston and New York. The Presbyterians sent him out to south China as a medical missionary. Returning on furlough, he took over a temporary vacancy at Ganado. He has been here ever since. He has made Ganado known to every Indian tribe in the United States as a home of healing.

A twelve bed hospital with an ancient sterilizer heated by kerosene was Salsbury's material inheritance. His first brush with the Navajo medicine man threatened to be his last. A Navajo girl was brought to the hospital, her leg badly smashed in a fall from her horse. Salsbury set the shattered bones. The leg didn't heal properly. A few weeks later he had to operate, and the girl died on the operating table from a blood clot.

The Navajos called a mass meeting, clamored "Lynch him!" Suddenly a powerful medicine man, Red Point, rose and motioned for silence. "Both Navajo medicine men and white medicine men do their best to conquer the

powers of evil," he said. "But sometimes the spirits are not favorable. This man did his best. Suppose you kill him. Will that bring the dead girl back to life?"

Red Point swayed the meeting from its murderous purpose, but it was some time before any Navajo would trust himself or his family to the operating room.

How Confidence Was Won

A case that helped restore confidence was that of a little Navajo girl with a tubercular infection of the ankle. Her parents had paid several medicine men to conduct chants to no avail. Through long disuse the leg had atrophied. In despair the parents consented to let Salsbury remove the diseased bone, put the ankle in a cast. The girl recovered completely. In May 1941 she finished Ganado mission high school. There is nothing in her look or walk to show that she was ever in anything but perfect health.

Another early case was that of a woman with a large abdominal tumor. Medicine men had chanted over her in vain. Salsbury removed the tumor. Today, after thirteen years, the woman rides horseback, herds sheep, does all the strenuous daily work of her hogan.

He worked hard to carry white man's healing to the hogan, holding clinics in outlying places, and in this had his share of adventure, for Navajoland—one of the few really wild areas left in the United States—is always the home of adventure. Twice Salsbury, caught in blizzards, had to abandon his car and hit the trail afoot for the nearest trading post to avoid being frozen to death. Once when he and Mrs. Salsbury were on their way to a clinic their car became stalled in a wash. They leaped out and ran up the bank just in time to see the machine swept away by a cloudburst. An Indian followed the car downstream, lassoed it by a headlight, pulled it to shore and tethered it to a juniper tree.

Horses as Well as Men

As Salsbury's prestige rose among the Navajos, they began to bring in horses that had been cut by barb-wire, asking for surgical treatment. Salsbury learned that, to a Navajo, good horses are the mark of standing in the community and next to children the most treasured possession. So he seriously sewed up many a wounded horse.

The need of an x-ray machine became acute. Salsbury appealed to the Indians. They had little cash, but they came with sheep, wool, wood, turquoise necklaces, silver bracelets—things that could be converted into cash. White friends of the mission supplied the balance necessary, and Ganado got the first x-ray machine in an area of valley, desert and mountain larger than New York state, for not only had there been none on the reservation but none in any town near it.

After a year or more, the demand for beds grew so pressing that Salsbury asked the Presbyterian board for $15,000 to enlarge the old adobe building. By the time the money was granted, it was inadequate. Salsbury boldly announced that he needed $50,000 for an entirely new hospital. The board was aghast. "Then," said Salsbury, "we were forced in late fall to put patients in a tent adjoining the hospital. The nurses would crowd hot water bags around the patients to keep them warm and in the morning the discarded bags were solid cakes of ice." When this news got to New York, Salsbury got his new hospital, a gift from the legacy left the board by Olivia Sage, widow of Russell Sage.

Since then the hospital has been enlarged several times. It now has 150 beds, a staff of four doctors, a dentist, ten graduate nurses, most of them Indian girls. It is now a blossoming oasis in the desert, with grade school, high school, church, dormitories, nurses' home, barns, gardens, power plant, and Salsbury's job has expanded to management of the whole affair. And what a job! His day's work may include settling the dispute over the ownership of sheep between a Navajo's two wives, checking power plant reports, ordering parts for the electrocardiograph, deciding on a heating plant for the new gym, diagnosing an appendix ailment, discussing school policy with the principal, rushing to the nearest town to get a Navajo boy out of jail, and delivering a Navajo baby at two in the morning. He functions as father confessor, medicine man, godfather and judge in his own world. It was strange to find this busy world off in the wilderness, sometimes cut off for weeks from our world by impassable roads.

Oasis in the Desert

In its first year, the new hospital admitted 300 patients; in 1940, 1,700 plus over 8,000 additional dispensary patients. But this is only a partial indication of its service to the Navajo. Salsbury and his staff hold regular clinics at a dozen outlying points. They physically examine and treat all the children in the government day schools in this part of the reservation. Actually, they care for the health of 10,000 Indians scattered over 5,000 square miles. Indians come to it from the remotest parts of the 25,000 square mile Navajo reservation and from the Hopi reservation too. They pay their bills in wood, wool, sheep, blankets, day-work, but none is ever turned away for lack of means.

One reason for the success of Salsbury and his staff in the battle against superstition is their understanding attitude toward the Navajo medicine man. They have never denounced him. The attitude of the doctors is that perhaps they can help too. Deep-seated in the Navajo is the belief that bodily ill is due to getting out of tune with the infinite. The medicine man tries, with herbs, chants, sand-paintings, to bring the sick person back into tune, and he often succeeds. "The greatest virtue in the medicine man's work," said a doctor on the Ganado staff, "is psychological. He makes the patient *believe* that the herb and the chant are going to help him, and therefore they sometimes do." Of course there are limits to this kind of treatment. A Ganado doctor entered a hogan where a medicine man was holding a sing over a child sick with pneumonia. The doctor persuaded the parents to let him take the child to the hospital. As he carried the child out, the medicine man said: "Doctor, wait; can you give me something for my sore throat?"

Not all native herbs are efficacious any more than are all chants. A Navajo medicine woman came to the Ganado hospital ostensibly to pay a harmless visit to a patient. Evidently she persuaded the sick man that he

was not getting along as well as he should. When the nurse's back was turned, she slipped him a swig of her brew. Within an hour, he was dead. The woman fled. Native medicine received a black eye.

The Day's Work

A Navajo child, helping her mother fry mutton, got her skirt in the blaze and was terribly burned. For several days a medicine man treated her with herbs. She was in agony. A Presbyterian community worker happened into the hogan and over the medicine man's protest induced the family to send the child to Ganado hospital. The medical staff and students rallied to give 150 square inches of skin to graft over the child's burns. She recovered.

But sometimes it is impossible to persuade a Navajo to accept white man's medicine. A Ganado nurse, finding a baby in a hogan with badly infected eyes, begs the parents to let her take it to the hospital. The mother stubbornly refuses. "That's not a job for the white doctor," she says. Yet if left uncared for the child will soon go blind. Of course the nurse will go back and try again. There are Navajos in the remote reaches of the reservation who have never seen a white man and are completely under the sway of their medicine men. There are Navajos who have seen only the bad of the white man's civilization and can't believe there is any good. And too often Navajos wait till the medicine man has obviously failed and the case is desperate before bringing the sick person to the hospital.

Horror of Death

One of the greatest achievements of Salsbury and his staff is in overcoming the Navajo's horror of death and the dead. When a Navajo dies in a hogan the family quit it and never set foot in it again. It is a *chindi* place, abode of evil spirits. If a person seems to be dying, the family will carry the sick one out into the open to die, so that his death won't contaminate the house. Once a Ganado nurse, driving up to a hogan, saw a baby in convulsions lying naked out on a rock pile in the broiling sun. Navajos love babies, yet this family's fear was greater than its love. The nurse snatched up the child, rushed it back to the hospital and, to the great relief of all, doctors quieted its convulsions.

In the early days Indians used to bring patients to Ganado in the last stages of disease so that they would die in the hospital instead of the hogan. Salsbury had to take a firm stand about this, yet be sympathetic too. He knew that if he maintained a hospital only for the dying, it too would become known as a *chindi* place. When a person did die in the hospital the other patients would leap out of bed and run outdoors, even on an icy winter night, and the staff had the greatest difficulty persuading them to come back. But today if a Navajo is dying in the hospital his family will gather round to comfort his last moments.

Many things have contributed to this change in attitude, but one is outstanding: the nurses' school. Almost from the first, Salsbury realized the desirability of having Indian girls to nurse Indians. The Indian nurse would be a bridge between white man's science and the Indian. Indian girls have the qualities of patience, watchfulness, interest in their work, that make an ideal nurse. In 1930 he started an Indian nurses' training school, the only one of its kind in the world. For admission, girls must be members of either a Protestant or the Catholic church, have high scholastic and character recommendations. They get living and training free.

The Nurses' School

Today, there are forty girls in training from twenty-four different American Indian tribes. One evening Dr. Salsbury gathered these girls together to have them tell me why they had come to Ganado. Many said they had seen a white nurse working among their people and they wanted to do that kind of work too. The varied contour of faces, timbre of voices, gestures and reticences of those girls, varying from the sparkling Apache to the quiet Eskimo, were a fascinating study. The presence of these Indian girls at Ganado, tending the sick and dying, caring for the dead, has a powerful influence in changing the attitude toward death.

Ganado graduates are snapped up immediately. The United States Indian Service has said it will take all it can get. There are seven on the staff of the new government hospital at Fort Defiance. For next year the training school has four times as many applicants as it can handle.

When the first nurses' class graduated the old Navajo medicine man, Red Point, the man who had saved Salsbury's life, was there in full regalia—velvet blouse of royal purple, green velvet trousers, silver belt, deerskin shoes, bright silk band around his head, gay blanket over his shoulders, turquoise necklaces, earrings, bracelets galore—and made a speech. He said: "This Big Doctor, Salsbury, and I don't agree about medicine, *but we exchange advice*. He asked me about starting this school for Indian nurses and I told him, 'Go ahead.' It is good. It's the best thing white man's medicine has done for the Indians."

The Glory of God

THE glory of His mystery gleams high above the hills;
The splendor of His majesty the whole creation fills;
The beauty of His purity shines clear, without alloy,
To give to stumbling human souls a deep and holy joy.

The sternness of His judgment no pretense can efface;
Yet in His lavish mercy He grants to men His grace.
Through naught but very love of us He gave His Son to save—
To lift the weak, to purge the proud, to make the fearful brave.

And never God came nearer to cleanse the heart of me,
Than when He walked among the folk of ancient Galilee,
But on through all the ages that vision has sufficed—
For still men see God's glory in the face of Jesus Christ.

GEORGIA HARKNESS.

BOOKS

What Was Primitive Christianity?

THE NATURE OF THE EARLY CHURCH. *By Ernest F. Scott. Charles Scribner's Sons, $2.00.*

ALMOST every reformatory movement in the history of Christianity has justified itself by the claim that it was a restoration of primitive Christianity. For some, this has meant the restoration of the primitive church; for others, a primitive churchlessness accompanying a way of individual salvation or a program of social ethics; and there have been all possible variants between. Catholics make much of the fact that the church is older than the New Testament and therefore has a more basic authority, or a closer contact with the source of all authority; Protestants find evidence in the New Testament that their doctrines as well as their polities —episcopal, presbyterial or congregational, as the case may be—were those of the early church. These are all live issues in our time when the ecumenical urge is so strong. It is important to make a fresh examination of the early church. No error in this connection could be worse than that of regarding the matter as one of merely antiquarian interest.

Professor Scott's marshaling of the evidence and his interpretation of it support the position of those who stress the importance of the church, but give little aid or comfort to those who would trace their particular polities back to the authority of Christ or would make him the founder of an organized institution. "The Christian religion, from the beginning, has identified itself with a community." (That is his opening sentence.) But "the community had not yet called itself a church. It had no set order or government." The gospel of Jesus had been the good news that the Kingdom was at hand, and the community of his followers was the fellowship of those who had been called into the Kingdom. But the visible coming of the Kingdom was delayed beyond their expectation, and out of this delay grew the organized church.

The church, as it was in its earliest days, "was the creation of an ecstasy," not the embodiment of a constitution and a set of by-laws, still less a structure erected according to a divine blueprint. It rose out of a tremendous excitement and exaltation which can be described in no lower terms than to say that it was filled with the Spirit. The fresh memory of the resurrection experience and of Pentecost animated it. Those who had been the companions of Jesus had constituted a community bound together by the tie of a common loyalty to him and a common adherence to the new order which he announced. With his removal from their sight the bond became stronger and the community larger, as others came to share the hope. "From the very outset the communal idea has been integral to Christianity." Christians did not have to "organize" a church before there could be one, or even to join it. They were in it *ipso facto* as soon as they were Christians, as a child is in a family.

This was the "primitive church." Whoever wants to restore primitive Christianity must restore that. And of course it cannot be restored; it could not even be perpetuated through the lifetimes of those who were in it. The apostle Paul found it so, and left it very different. He, more than any other, was "the great architect of the church." The great crisis in the development of the church was not its emancipation from Judaism but the creation of an organized institution, the transformation of an immediate eschatological hope into a faith that could endure even though the consummation were indefinitely postponed, and the adjustment of relations between Christians and the world. At all these points Paul's influence was decisive.

Professor Scott's study of the ways in which Paul guided the church in this process of "compromise"—using the term in no derogatory sense—deserves the most careful study. It is not to be expected that all New Testament scholars will agree with his analysis in its entirety. The tension between the impossible ideal of a way of life suitable for the Kingdom of God and the practical requirements of the mundane situation must engage the attention of every exegete and every Christian thinker who seriously tries to find what Christianity demands of those who profess it in such a world as this. Professor Scott brings his mature biblical scholarship and his ample resources of historical knowledge to bear upon the solution of that problem which now agitates, and often perplexes, the minds of Christians today as it must have done in the days of the disintegrating Roman empire. The nature of his answer is indicated by his statement that Jesus was not primarily an ethical teacher, and that his maxims concerning the conduct of life—for example, in the Sermon on the Mount—were neither a permanent code for the present world order nor an interim ethic, but were the principles of the new order of the coming Kingdom of God.

W. E. GARRISON.

Books in Brief

ADVENTISM, THE SECOND COMING OF CHRIST. *By William Peter King. Abingdon-Cokesbury, $1.00.*

This book has been greatly needed as an antidote to the crude literalism and frantic apocalypticism that are flourishing today as they always do in a turbulent age. And it needed to be written by a man like Dr. King who, together with an ample knowledge of Scripture and history, has the courage to criticize the errors even of the pious and the constructive spirit to make his work a bulwark of intelligent faith. Of the many adventist bodies now active in this country, Jehovah's Witnesses are the most aggressive, the Seventh Day Adventists the most numerous. For all of the premillennial persuasion—as most of them are—"wars and rumors of wars" are a sure sign of the imminent second coming of Christ. Some blasphemously assert that he will come to ride bridle-deep in the blood of his enemies. Daniel and Revelation furnish the proof-texts for all these vagaries of opinion. Dr. King indicates briefly the purpose and meaning of these apocalyptic writings, and shows their irrelevance to the conclusions which are derived from them. With remarkable clarity and compactness he disposes of a host of tortured exegeses. Those who are dogmatically attached to the doctrine of a spectacular and imminent appearance of a vengeful Christ will probably continue in their ways, but Dr. King's book will give comfort to many troubled minds who can scarcely believe these terrible things but don't know what to say when irrelevant texts are quoted in a loud and confident tone.

THE SONG OF JED SMITH. *By John G. Neihardt. The Macmillan Company, $1.90.*

With this hundred-page poem, Mr. Neihardt completes his "Cycle of the West," which consists of five heroic narrative poems. Jedediah Smith was an explorer and trapper

from the great plains to the Pacific in the 1820's and '30's. Here he is represented as already almost a mythical figure, as much prophet and mystic as pathfinder, in the minds of his former companions who rehearsed his experiences and theirs as they sat about the camp fire. The geography and even the purpose of his journeys are left vague. The poem is an epic of thirst in the desert, and of faith in the midst of hardships and dangers. It is a saga of man against the mountains and deserts, but man seeing the invisible and sustained by the intangible. The power of imagination and of utterance which Mr. Neihardt has put into it makes it perhaps the strongest portrayal that has been given of this aspect of the American adventure.

THE BORGIA POPE, ALEXANDER THE SIXTH. *By Orestes Ferrara. Sheed & Ward, $3.50.*

Alexander VI has had a bad press from the start. His contemporary, Guiccardini, wrote the most scandalous things about him, some of which are now demonstrably untrue but all of which seemed plausible enough to those who knew him best. From the time of his death in 1503 until now, he has been the horrible example of the moral depth to which a Renaissance pope could sink. Ferrara's work is far too scholarly to be called a whitewashing job, but it is very definitely an effort to rehabilitate a reputation which, while it has been unfairly treated in some details, is really past saving. The attempted salvaging operations are ingenious and interesting but not successful. The author, Italian by birth, Cuban by residence and allegiance for many years, a fighter in the Cuban war of independence, an active participant in politics and formerly Cuban ambassador in Washington, thinks it takes a man of action to understand Roderigo Borgia. Perhaps. But being a man of action lends no additional weight to one's opinion as to whether the Borgia's illegitimate children were really his or not.

GREEK POPULAR RELIGION. *By Martin P. Nilsson. Columbia University Press, $2.50.*

Every schoolboy is supposed to know the names of the principal Greek gods and some of the mythological stories about them, but even among scholars there are few who know much about the part that religion actually played in the lives of the Greek people. This book supplies that lack more completely than any other known to this reviewer. It discusses the religious cults, ideas and folklore associated with rural and urban life and with the family, superstitions and oracles, and the Eleusinian mystery religion.

Books Received

The Cross above the Crescent. By Samuel M. Zwemer. Zondervan, $2.00. The veteran missionary to Mohammedan lands, who knows Islam as few Westerners do, discusses all phases of the missionary problem in those fields and urges the "validity, necessity and urgency" of missions to Moslems. He holds that an adequate evangelism must be more than mere social service or gradual and imperceptible permeation of other religions by Christian influences.

Does God Answer Prayer? By Louise Harrison McGraw. Zondervan, $1.00. The answer given to the question is an unqualified Yes, backed by "a compendium of scriptural truth in experience."

Blessed Are the Peace-makers. By Gladys Houston Greiner. Henry Harrison, $1.00. The author's heart is in the right place, but the poetry of peace must be as vigorous as the poetry of war, and this isn't.

William Allen White of Emporia. By Frank C. Clough. Whittlesey House, $2.50. Interest never seems to flag in the Kansas editor who has won world fame. This latest study is by the managing editor of Mr. White's paper, and might be titled "The human side of William Allen White," except for the fact that its subject is pretty much all human side. In this rambling collection of anecdotes perhaps as good a one as any is that which tells why Mr. White left his job as a reporter in Lawrence, Kansas. It seems that he concluded a paragraph announcing a wedding with the sentence: "The happy couple will continue to live at No. —— on —— Street."

Looking Unto Him, A Message for Each Day. By Frank E. Gaebelein. Zondervan, $1.00. A text and a half-page exposition or meditation for each day of the year.

Cooperative Plenty. By J. Elliot Ross. B. Herder Book Co., $2.00. (To be reviewed.)

Modern Philosophies of Judaism. By Jacob B. Agus. Behrman, $3.00. (To be reviewed.)

Significant Women of the Bible. By Alice C. Pease. Zondervan, $1.00. Lessons from the lives of a dozen biblical women.

How We Got the New Testament. By Martin L. Goslin. Pilgrim Press. Thirteen lessons for young people. Brief, clear, lively and scholarly. The young people will understand it and like it. (Price not given. Paper, 89 pp.)

The Undivided Mind. By E. B. Castle. George Allen & Unwin, London, 1/6. A stirring presentation of some aspects of the Quaker testimony is given in this 1941 Swarthmore lecture, here considerably expanded for publication.

The Nurture of Vitality. By Harlan Luther Freeman. Zondervan, $1.00. A collection of baccalaureate addresses by the president emeritus of Adrian College.

Around the Mediterranean with My Bible. By Harriet-Louise H. Patterson. W. A. Wilde Co., $3.00. This may be the last travel book of Bible lands to be written for a long while. Miss Patterson's journey was made in 1939, just before the storm broke. Hers was leisurely and intelligent travel. Keen observation of present conditions did not divert her from a primary interest in the biblical associations of the sites visited.

The True Spirit of Worship. By George Evans. Bible Institute Colportage Association, Chicago, $1.00.

Now We Must Choose. By Henry N. Wieman. Macmillan, $2.00. (To be reviewed.)

The Crisis of Our Age, The Social and Cultural Outlook. By Pitirim A. Sorokin. E. P. Dutton, $3.50. (To be reviewed.)

A Lady Goes to Hollywood. By Helen Partridge. Macmillan, $2.00. What's more, she continued to be a lady after she got there. The book is a free and not too literal treatment of the experience of a writer who is also the wife of a writer. They went to Hollywood in connection with the filming of Bellamy Partridge's best-selling *Country Lawyer.* She portrays a Hollywood glamorous and lavishly luxurious but not riotous. "Hollywood is neither wicked nor silly. There is less drinking . . . Hollywood drinks more milk per capita than any other place in the world."

Living Under Tension, Sermons on Christianity Today. By Harry Emerson Fosdick. Harpers, $1.50. Fosdick's sermons deserve reviewing but do not need it. The reader will be better employed in reading them than in reading what anybody writes about them. Here are twenty-five sermons, all recent, all addressed to the problems and needs of this troubled time. It will be hard for a preacher to read them without wanting to preach them. Well, he might do worse.

Top of the Morning. By Mary Jane Carr. Crowell, $1.50. Verse and pictures for the very young.

New Liberties for Old. By Carl L. Becker. Yale University Press, $2.00. Carl Becker, professor of history at Cornell, is always informing and stimulating but never more so than when he writes on democracy and liberty. The six separate papers here collected (five of them from the *Yale Review*) have a unity derived from their dealing with these subjects and from a consistently liberal point of view. Professor Becker, who has been called everything from communist to fascist, may perhaps best be called a critical but determined liberal.

Bible Plants for American Gardens. By Eleanor A. King. Macmillan, $2.00. If the idea of a garden of Bible plants seems fan-

tastic, reflect that there seems to be nothing absurd about a Shakespeare garden, such as exists in Stratford and doubtless elsewhere. Even those who do not contemplate any actual planting will find, in the descriptions and pictures supplied by this well known garden expert, an interesting survey of biblical botany.

The Mass. By Joseph A. Dunney. Macmillan, $1.25. This standard and authorized exposition of the Roman Catholic mass has passed through many printings and is now reissued in improved form. For Protestants who wish to know exactly what the mass is and what it means to Catholics, there is no better guide.

Royal Road. By Arthur Kuhl. Sheed & Ward, $1.75. A Catholic novel, brief but strong, which in some degree parallels *Native Son* in its dealing with Negro life in a city, and what passes for justice. A first novel by a young writer, we are told. He should have a future.

Life Begins at Forty. By Walter B. Pitkin. Pocket Books, 25 cents.

The Continental Congress. By Edmund Cody Burnett. Macmillan, $6.00. (To be reviewed.)

Corpus Unum, Report of the North American Ecumenical Conference, Toronto, June 3-5, 1941. Conference Committee, 297 Fourth Ave., New York, 50 cents.

Sing for Your Supper. By Lenora Mattingly Weber. Crowell, $2.00. A story of the troubles and humors of theatrical life in Colorado mining camps in the 1860's as experienced by a numerous family which constituted "the Dramatic Company of the Rockies."

The Church and the Children. By Raimundo de Ovies. Morehouse-Gorham, $2.00. Theory is incidental. The author (dean of the Cathedral of St. Philip, Atlanta) prefers to exhibit his pedagogical principles in concrete form. His book is therefore filled with worship materials for children, sermonettes, and definite hints as to methods of procedure in getting and holding the attention of children.

Introduction to the Old Testament. By Robert H. Pfeiffer. Harpers, $4.00. (To be reviewed.)

Stoic, Christian and Humanist. By Gilbert Murray. W. W. Norton & Co., $1.50. (To be reviewed.)

CORRESPONDENCE

Why Evacuate China Missionaries?

EDITOR THE CHRISTIAN CENTURY:

SIR: In a number of your journal that reached me recently you questioned whether the evacuation of missionaries is being used as one item in "power politics." In this connection I wish to call your attention to a situation that is arising out here that may have a bearing upon that subject.

Recently I was talking to a member of the American embassy staff about missionary replacements and missionaries coming back from furlough and in that connection he said, perhaps cryptically, "Those of you who are out here had better make up your minds to stay a long time." If there is any such policy in contemplation it should be vigorously investigated. We have several families and single workers at home on furlough and we have some other workers out here whose condition is such that they cannot stay on the job much longer. They are getting so worn out that the rest of us are worried about them and they must have replacements.

True, there is danger of hardship, suffering and perhaps even death. Conceivably our means of communication with the outside world via Hongkong or the Burma road may be cut off. There may even be communist incursions in this part of China. But the missionaries who wish to come out here are not children nor adolescents nor altogether uninformed and it seems to me that if they are willing to face the dangers and take the risks they should be allowed to do so.

The consular agents out here should not be taken too seriously. I am not sure how important they consider the presence of missionaries is. The generalissimo and Madame Chiang seem to think we are performing a worth-while function and I am sure that the rank and file among the Chinese feel more kindly toward America because of what we have been doing. The evacuation which the consular authorities secured in 1926-27 was unnecessarily complete. I, for one, did not evacuate. The consular officials did not even let up on us after local authorities had taken adequate measure to assure our safety. When missionaries tried to get back in the autumn of 1937 the consular authorities were much more timorous about letting them into the country than circumstances called for. When we got here we found that there was no reason at all for their holding us up at the coast. We found a welcome and a fellowship such as warmed the hearts of all of us.

I have been in this part of China for thirty years and am at least as close to the Chinese as most missionaries and I give it as my considered opinion that there is no reason why normal veteran missionaries, men and women, even a few children, should not be allowed to return and I also think it would be permissible for a few carefully selected new missionaries and wives to come out to relieve some of the longtime missionaries who are badly in need of furlough.

American Baptist Mission, J. C. JENSEN.
Suifu, Sze., China.

Missionaries on the Eight Points

EDITOR THE CHRISTIAN CENTURY:

SIR: A group of missionaries met at the seaside resort of Peitaiho in north China and discussed the Churchill-Roosevelt war aims. After some discussion we drew up the enclosed resolutions which express the unanimous feeling of the group. We are forwarding these to you in the hope that you will publish them in The Christian Century.

International Committee, Y.M.C.A., DWIGHT W. EDWARDS.
Shanghai, China.

[ENCLOSURE]

1. We desire to express our appreciation of the eight-point declaration made jointly and in complete agreement by the responsible heads of two great nations.

2. We feel that this declaration should have the fullest approval of the peoples of America and Great Britain and therefore suggest that it should have the endorsement of the Congress of the United States and the Parliament of Great Britain, and also of all other governments approving them.

3. We believe that not enough account has been taken in the declaration of the genuine feeling of the peoples of America and Great Britain that the present conflict is not alone the result of nazi tyranny, but has been brought about by a stupidity, selfishness and blind nationalism for which we are all in part responsible and in the guilt of which we all share. We remind ourselves that these Eight Points will be discussed and considered in all parts of the world, not least in the Axis countries. We believe that the appeal of the declaration to the more enlightened people of Germany and Italy would have been much greater if there had been a frank and willing recognition on our part that we had all made mistakes and been too concerned for our own selfish and mutually exclusive interests. Some declaration of this sort would also have represented a large body of thoughtful public opinion in America and Great Britain.

4. Since this declaration professes to make known the common principles on which is based hope for a better future of the world, and contains excellent suggestions pointing in that direction, we would like to have seen more fully and clearly developed therein the purpose and plan of such world cooperation and organization as would put an end to present world anarchy and initiate

an era of world peace. We believe that all nations and races must learn to live together as one harmonious family. Each nation has its right to independent existence and yet may not seek alone its selfish interests at the expense of its neighbors. Narrow nationalism must give way to a higher loyalty to humanity. The brotherhood of mankind must find political expression in some form of world federation. As in any group cooperation, each nation will have to give up some sovereign rights (e.g., self-armament) for the sake of the highest welfare of all. In this world organization the enmities of the past, for which each bears some guilt, must be forgiven and the needs and rights of each nation and race, large or small, victor or vanquished, must be equally considered in planning for the fullest life of all.

5. We feel that the declaration should state explicitly a determination to guarantee civil and religious liberties, freedom of religious worship, freedom of the press, freedom of speech, freedom of research, freedom of association, fair and open trial, equality before the law, and abolition of secret agencies of oppression.

Agrees with Niebuhr

EDITOR THE CHRISTIAN CENTURY:

SIR: It is interesting to place alongside Gregory Vlastos' criticism of Niebuhr's idea of anxiety that concept of anxiety as set forth by Dr. Roy R. Grinker of Chicago. In a panel on neurosurgery in the *Journal of the American Medical Association* (Vol. 117, Number 7, p. 525) Dr. Grinker says:

"I think all of us recognize that man's position in the animal kingdom is one of greatest domesticity. We have dealt with our fundamental instinctual trends with the greatest severity concomitant with what can be called civilization, which has been developed at a cost between instinctual animal tendencies versus the social, economic and environmental prohibitory forces. This conflict manifests itself by anxiety which is universal. It is pathologic only in its degree, for we all have anxieties and all of us suffer. Sometimes the apparent suffering is not as great as indicated, and the evaluation of that suffering by an observer must be an extremely cautious affair. Sometimes the so-called suffering is actually pleasurable, as in the so-called masochistic state. The possibility of this anxiety obtaining a certain pathologic threshold and becoming abnormal we all recognize. *On the other hand, a certain quantity of anxiety is frequently the stimulus for a tremendous amount of productive and creative work, and when we think of some of the great men and women in our civilization we realize that their forceful drive to work was based on a great deal of anxiety.*"

Dr. Grinker seems to believe with Niebuhr that anxiety is creative and not inhibitive.

Denison University, LIONEL CROCKER.
Granville, Ohio.

Endorsing Mr. Landon's Proposal

EDITOR THE CHRISTIAN CENTURY:

SIR: May I add my comment to the discussion you have been carrying on in The Christian Century on the church colleges and especially to the letter of Alf M. Landon in the September 24 issue. There seems to be general agreement on at least three items in connection with this problem. First, some church-related (founded and supported) colleges have now no distinctive Christian character or religious program. In this they do not differ from tax-supported institutions. Second, those church-related colleges which fulfill the function their founders set and which their constituencies regard as the arm of the church in establishing the Kingdom of God on earth are not adequately supported. Third, the Christian colleges have in the past done a notable work and have a present responsibility both in developing Christian character and in serving as independent higher institutions free from state control.

How is the church-related college to survive? It seems to me that the financially and educationally efficient college should have at least 500 students with a teaching faculty of 25 or more full-time, well trained, mature teachers with positive and active Christian ideals. A report appearing early in September in the Associated Press news on the "expected" enrolments of the colleges and universities in Kansas listed 11 colleges which are church-related. Only one of these church-related colleges expected 500 students, four expected 350 students, two expected 325 students, and four expected 300 students. The actual enrolment in some of these today after the colleges have opened is as low as 40 per cent of expectation. An examination of the enrolment (1939-40) of the 52 colleges connected with the Presbyterian Church U.S.A. shows that 67 per cent of these have fewer than 500 students not counting those enrolled for the summer sessions. And these enrolments are not due to lack of aggressiveness of the colleges for in some cases vicious student campaigns from coaches to presidents have been staged in these institutions for several years, sometimes violating what are generally accepted as ethical principles of recruiting.

And what is the solution? Mr. Landon suggests consolidation. I believe this is the way to save the effective Christian college. This merging might be on either geographical or denominational lines or both. But this merging is not going to be done by the individual college because loyal and partisan alumni, commercially interested chambers of commerce and faculty and administrative sentiment will see to it that no merger takes place except "with us" and "on our campus." The nation-wide organization of the church—the general conference, general assembly, etc. —must do this as a matter of statesmanship in the interests of the whole program of the church and no less in the interest of the Kingdom of God.

This merging should be done at once if the student body and the financial constituency of these struggling colleges are to be conserved. The next ten years with our federal defense taxes will see an increasing number of colleges added to the already large number of "closed" colleges. If the church members are not interested in the Christian college for their children and will not direct them to their church-supported institutions let us establish and support more generously Christian forces in state colleges to which our sons and daughters go.

In the matter of endowments I beg to differ with Mr. Landon. While a stable constituency is as certain a source of income as an endowment in the long run the endowment income will not fluctuate from year to year with local conditions such as crop failures, special church financial projects, etc., and should serve as the source of part support. An endowment plan for scholarships and the support of faculty chairs furnishes an appeal to some men for large gifts and for bequests which might not be made for current expenses.

College of Emporia, CONRAD VANDERVELDE.
Emporia, Kan.

Fear and Morality

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "Must Morality Rest on Fear?", is excellent, as your editorials usually are, save perhaps in its reference to the responsibility of the church in the matter. Is it a "confession of failure" on the part of the church for it to say that if the fear of infection is taken away nothing remains to prevent an orgy of debauchery? After all, is not fear the fundamental element at the basis of all morality—fear of the consequences of all violations of the laws of God built into the universe?

To be sure, after the "new birth" the soul of man comes to realize the desirability of keeping in harmony with the universe, and even to love right for right's sake. But when society as such compels even the born-again man to transgress all the laws of God by enlisting in wholesale murder as a business, few men can resist retail sin while compelled to sin wholesale. The flood of iniquity sweeps a man down in the mass movement about him and upon him. Not even the church can build any sort of resistance against wholesale state-coerced sin, nor ought it to be expected to do so, though it may and should try for the sake of the few who may be braced to withstand the wholesale onslaught.

Chicago. NORMAN B. BARR.

NEWS *of the* CHRISTIAN WORLD

Relief Rolls Show Decline

Chicago Employers Urged to Rehabilitate Reliefers—Pastoral Clinic Opens —Sunday Evening Club Speakers

(Correspondence from Chicago)

CHICAGO, Oct. 6.—The Chicago relief administration has enlisted the aid of the Chicago Association of Commerce in securing employment for those on relief. A recent letter sent out by the Association of Commerce to its members read in part: "Do not expect that all these people can immediately give 100 per cent work return for what you pay them. Many have had no steady employment for a long time and will need unusually sympathetic instruction. Offer every assistance to the individual so employed that he may regain his skill or acquire new skills during the period of adjustment. For the most part they are persons just like Jim and Bob and Mary, who are now working in your plant." The Illinois Manufacturers' Association plans to publish an article of the same character in its organization paper. More than 15 per cent of all Chicagoans, 520,000 persons, have received relief during the past five years. Those on relief today are less than 5 per cent of the city's population.

* * *

Psychiatrist Opens Pastoral Clinic

On Oct. 7 Dr. William S. Sadler opened again his weekly personal counseling conferences for pastors at his clinic, 533 Diversey Parkway. A 60-minute intimate discussion of personality problems met by working pastors in their parishes is provided under the stimulating guidance of this eminent psychiatrist. Clergy within, or from without, the city are invited. There is no charge for the conference and the discussions are quite free. None but clergymen are admitted. Those who wish are permitted to attend the mental hygiene lecture at 11 o'clock. In preceding years this conference has had an increasing attendance of pastors and seminary students from the city and adjacent communities.

* * *

Federal Union Seeks Church Aid

Chicago pastors were circularized in September by the "Chicago Metropolitan Council for Federal Union" offering speaker services to parishes and pastors. "Our speakers tell in simple words what federal union is and why they and such people as Cordell Hull, Wendell Willkie, Mrs. Roosevelt and Sumner Welles are for it." Lest any should think that the "church should keep out of politics" they are assured that "the church should state the principles involved, help keep its people informed on general developments and perhaps urge them in a general way to support the movements which best carry Christian principles into action." Among many other things on which churchmen will still have questions will be, Who pays for such copious mailings as these?

* * *

Pacifist Leader Says Movement Grows

A. J. Muste, executive secretary of the Fellowship of Reconciliation, reported at the meeting of the local membership in the First Church of the Brethren that the organization gained 4,000 new members between August 1940 and August 1941. He urged cooperation with the program of the fellowship which calls upon members to bear testimony through acts of mercy, support of refugees, relief work and aid of conscientious objectors. He also encouraged members of the fellowship to increase their efforts to prevent the country's engagement in a "shooting war."

* * *

Lutheran Leaders Urge Pastoral Support

United Lutheran synodical presidents meeting Sept. 9, 10 authorized that steps be taken to provide adequate salaries for pastors in the face of increasing costs of living and gave warning that a shortage of clergy is almost certain because of pastors called to service and students enrolled by selective service.

* * *

Sunday Evening Club Opens 35th Year

The Chicago Sunday Evening Club, one of the famous pulpits of the English-speaking world, housed in Orchestra Hall, opened its 35th season Oct. 5 with the sermon by James W. Clarke, formerly of Winnipeg, Can., and now on the faculty of Presbyterian Seminary here. Other preachers for October are Robert E. Speer, New York, Rabbi Ferdinand M. Isserman, St. Louis, and Harold Bosley, Baltimore.

* * *

City Federation Secretary Dies

Walter Raycroft Mee, 60, secretary of the Chicago church federation since 1918, died from a heart attack on Oct. 2. To Protestant churchmen and to church life of the city he had seemed nearly the indispensable man. Born in Chicago, he knew and loved the city, understood its ways and knew how to hold its divergent elements together in the service of God and the highest good. A layman, he never sought the limelight but in any situation never failed in incisive understanding, in insight and in constructive leadership.

* * *

And So Forth

The new Protestant chapel at Fort Sheridan will be dedicated Sunday, Oct. 19. Bishop Ernest L. Waldorf will be the chief speaker.

CHARLES LESLIE VENABLE.

Dr. Schroeder Inaugurated At Eden Seminary

Frederick W. Schroeder was inaugurated as president of Eden Theological Seminary, Webster Groves, Mo., on Sept. 17. This is one of the largest schools for the training of ministers in the Evangelical and Reformed Church.

War Debate Is Hot In Virginia

Newspaper Poll Fails to Show Majority for Intervention—Youth Is Critical of Sectarian Church Divisions

(Correspondence from Virginia)

RICHMOND, Sept. 30.—The issue of continued neutrality versus intervention in the present European war arouses differing opinions among Richmond clergy. A local newspaper comes out with the headline, "Majority of city's clergymen, poll shows, favor American intervention in the war." Actually only a few of the city's over 300 ministers had been "polled." It is still a question whether anything like a majority favor intervention. Some leaders do. The pastor of the First English Lutheran Church, who is also a judge of the juvenile court, is quoted as saying: "As an individual, from the facts I gather, I think we should have been in the war 60 days ago. I'm heartily in favor of Mr. Roosevelt's foreign policy and I personally would be willing to give him practically a dictatorship." Beverly Boyd, rector of Grace and Holy Trinity Church, said: "I'm for all-out aid to anybody who is fighting Germany, and I mean quick aid. I can't see anything which represents Hitlerism existing side by side with democracy and Christianity."

* * *

Leading Clergy Oppose Intervention

On the other hand, Parker Thornton, rector of Christ Episcopal Church, said that his conviction is "the result of having been a combatant in the last war and seeing that the things we had promised after that war turned out exactly backwards. I came to pacifism from a practical approach about 12 years ago." A vigorous dissent from the interventionist opinion was sounded by Charles A. Maddry, pastor of Leigh Street Baptist Church. He said: "I am heartily opposed to our intervention in the war because I think it can do nothing but add chaos to the chaotic world of today. I do not approve of our government's policy of easing us into an undeclared war by the back door. I do not believe that the average person understands or desires our entry into war." Leo J. Ryan, pastor of Sacred Heart Cathedral, said that he and other Catholic priests in Richmond, as far as he knew, "had never spoken of the war from their pulpits except in prayers for peace. The advocacy or support of war runs counter to church policy."

* * *

Soldiers Welcome Church Friendship

On the other hand, appreciation for what some of the churches in Richmond are doing to make life out of camp more pleasant for men in uniform is evidenced by the following excerpt from a letter written by two soldiers from Fredericks-

burg, Va.: "In the later afternoon we went to the 'Friendly Center' sponsored by the Christian churches of Richmond. The word 'friend' here was the epitome of all goodness and sincerity of purpose, consideration for others and generosity. It was all this and more. We were greeted as brethren and true southerners (which we were not) and ushered into a spontaneous conviviality that made both of us feel a kindly spirit not only for these people themselves, but a kind of hope for all humanity in the midst of a weakening, chaotic mankind that seems sick for want of selflessness. We are very grateful and humble. In our hearts there will always be a deep devotion for Richmond."

* * *

Youth Are Opposed to All Denominationalism

George S. Reamey, editor of the Virginia *Methodist Advocate,* has been enjoying a good time answering questions submitted by young people among his readers. From these questions he concludes that if all religious denominations were wiped out and the question of setting up new ones were left to the younger people of the country, there wouldn't be any more denominations. One questioner asked: "Why not have one church instead of so many denominations separated by hairline distinctions?" To which the following answer was given, in part: "Mainly because of the long rootage in the past of the denominational system. Such situations are not changed quickly. Partly because so little effort, despite a few church unions of recent years, is being consistently made to bring denominations together. Partly because of the fear by some that one large church would lose its spirituality. Partly because many denominations are yet convinced that their distinctive teachings are of more importance than union." Dr. Reamey paid a tribute to the fine work being done by the Federal Council of Churches.

* * *

Weekday Training Grows Rapidly

R. B. Montgomery, president of Lynchburg College, Va., and head of the Virginia council of religious education, recently cited the growth of weekday religious education in the public schools of the state. From a beginning of two teachers of the Bible, in two counties, in 1930, the council has expanded its work to 32 counties and 5 cities with 46 teachers. The number of pupils has grown from 1,411 to 35,000. Most of the teachers have seminary degrees in religious education in addition to college degrees. The teachers are selected and supported by local councils, composed of members of churches within the areas. Miner C. Miller of Bridgewater, Va., is the secretary.

FREDERICK W. BURNHAM.

Bishop Roberts to Direct China Relief Work

Bishop W. P. Roberts of the Episcopal Church in Shanghai has been made chairman of the American advisory committee in that city, made up of leading business men and mission executives, which superintends the allocation of funds raised in America by the Church Committee for China Relief.

Japanese Debate New Church Plan

Church Union Raises Many Questions—Delegation to U. S. is Honored—Christian Council Revised

(Correspondence from Japan)

TOKYO, Aug. 5.—The newly created "Kyodan," usually, though not as yet officially, called "The Church of Christ in Japan," continues to be the chief subject of discussion among Japanese Christians. Can a creed be formulated representing the fundamental beliefs of a church with such a divergence in religious backgrounds and experiences? The impression received in the United States that the Apostles' Creed is the creed of the new church is erroneous. Will the department of education of the government approve the creed, when formulated? How far is the present organization a voluntary association of Christians, a truly spiritual union, and how far is it the child of necessity? How long will the present subsections, where almost complete autonomy of the former denominational divisions is at present permitted, be allowed to continue? These and many other vital themes are receiving close study and thought.

* * *

Americans in Japan Protest War Drift

Seventy-seven Americans, residing in Tokyo and Yokohama, sent to the "Keep America Out of War Congress" the following cable: "Oppose America entering war. Approve referendum. Urge America promote conference for a just peace and equitable world order." The dissenting letter of American Ambassador Joseph C. Grew, which he released to the Associated Press and the United Press, was broadcast from Shanghai and parts of it were quoted in the *New York Times* and in *Time.*

* * *

Japanese Deputation to U. S. Honored

The Japanese Christian fellowship deputation to the United States have all returned to Japan with the exception of Dr. Kagawa and Rev. S. Ogawa, who are expected back soon. By July 13 some 30 or more "report meetings" had been held, 15 taking place in the capital. The kindnesses displayed by their hosts made a deep and lasting impression on the Japanese members. Likewise from the United States comes the word, in a letter received from my classmate, S. M. Cavert of the Federal Council of Churches: "There was, as you could probably surmise, some misgiving in church circles about the coming of the Japanese before they had arrived. After their arrival, however, this misgiving was completely dissipated. Everyone now agrees that their coming was a very happy thing and has proved to be a remarkable expression of ecumenical Christianity."

* * *

Official Desires to End China Affair

On July 17, some 20 hours after his cabinet had resigned *en bloc,* Prince Konoye was ordered by his imperial majesty, the emperor, to form a new cabinet. The most meaningful change was the replacing of former Foreign Minister Y. Matsuoka, who signed non-aggression pacts with both Germany and the Soviet Union, by Admiral T. Toyoda, shipmate of Admiral Nomura, Japanese ambassador to the United States and friend of America. Admiral Toyoda, as quoted in the English-

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language daily, "was affirmative when asked about the need of concentrating everything on the disposal of the China Affair." The same newspaper added: "Economic circles are enthusiastic over the third Konoye cabinet . . . insist that the preoccupation of the new cabinet should be how to unite the nation in the singleness of purpose which alone will enable the realization of the objective of a high-powered national defense structure."

* * *

Christian Council Reorganized

It was inevitable that, with the formation of the new Church of Christ in Japan, the National Christian Council should come in for reorganization like everything else in Japanese life. On the morning of June 26 a special meeting of the whole council was called in Tokyo. A plan for reorganization was presented for consideration, by which membership would have been reduced to 60 from the former 112 and a budget to approximately 50 per cent of the former one. A very earnest and at times heated debate ensued, both sides presenting strong arguments, one for continuing and the other for disbanding. At long last, the executive committee was instructed to appoint a representative committee to make a thorough study of the whole question. This committee, numbering 31, met on July 17. The scheme finally worked out, yet to receive full approval, calls for a full council of 62 representatives of the affiliated groups. Of these, 30 will represent the new Church of Christ in Japan and 10 will be missionaries. The name for the new organization is "The Japan National Committee on Christian Cooperation."

* * *

'Japan Is Better Prepared'

A translation appeared not long ago from the greatest Japanese daily, the *Asahi*, part of which seems to sum up concisely the general impression prevailing in Japan today: "The conclusion of the British-Chungking alliance will mean that a line of joint defense has been established by Britain, America, Australia, the Netherlands East Indies, the Philippines and Chungking. These countries would drive Japan into a corner, if they could. We are pleased to note, however, that Japan is better prepared than these countries for any such contingency."

* * *

And So Forth

I have been introduced in this column as the successor to T. T. Brumbaugh, who for 12 years has been informing Christian Century readers of events connected with the Christian movement in Japan. It is the earnest hope of many of Dr. Brumbaugh's friends in Japan that soon again he can take up his important work among the students of Tokyo, as well as resume writing this column.

THEODORE D. WALSER.

Organize Institute to Study Jewish Post-War Problems

American Agudath Israel, the branch in this country of orthodox Jewry, has formed an institute for the study of post-war Jewish problems. Dr. Isaac Levine, an orthodox leader from Poland and noted legal expert, heads the institute.

Americans Enter Army in Canada

Many Cross Border to Join Air Force—Churches Suffer Shortage of Clergy —World Communion Observed

(Correspondence from Manitoba)

WINNIPEG, Sept. 27.—Ten thousand Americans are now serving in the Canadian active army, J. T. Thorston, minister of Canadian war services, recently revealed to a convention of American business men in Quebec. In addition, Americans make up about eight per cent of all the air crews, pilots, observers and gunners being trained in the gigantic British Commonwealth air-training scheme. Moreover, 600 additional Americans are among the instructors in the scheme. The numbers are likely to be much greater. In Manitoba one hears of American youths coming across the border in a constant stream. They come from near-by places and from the most distant states in the union. With the pilots from the many national groups of our allies, the Canadian air force is becoming the greatest of all international brigades. Mr. Thorston also revealed that Canada would purchase from the United States, in 1941, $950,000,000 worth of goods (more than twice as much as in 1939) and that half of this amount will be in war supplies. In all, Canada will spend this year $2,000,000,000 —40 per cent of her national income—in war supplies and in aid to Britain.

* * *

Find Fellowship in the World Communion

For the first time, the United Church of Canada has joined in observing the first Sunday of October as World-Wide Communion Sunday. On that Sunday morning United churches from the Atlantic to the Pacific, and mission churches in Asia, Africa and India will observe the sacrament of the Lord's Supper with a new content in the word "communion," and together with sister American churches will make solemn affirmation of their unity in Jesus Christ.

* * *

Housing Shortage Raises Rentals

Winnipeg has not experienced any such influx of population as has been known in cities such as Ottawa and Halifax. Yet the increased employment has resulted in a population substantially above normal, and this has rendered acute the already serious housing shortage. The consequence is pressure on the rent levels. So far the rise has been small, but organizations are already forming to oppose any further advance. At a joint meeting in the Labor Temple the newly formed Tenants Association of Winnipeg, acting jointly with the Trades and Labor Union, decided to appeal for the immediate establishment in Winnipeg of a dominion rent control board. The new demand on housing has not arisen wholly from the incoming of new families. With new wage envelopes, families hitherto crowded into insufficient quarters are beginning to seek more adequate quarters. Figures just published for August show that the number of families receiving aid in Winnipeg have fallen to new low levels for the post-depression period.

* * *

Army Creates Shortage Of Clergy

J. Arthur Forbes of St. John's United Church, Winnipeg, has been appointed chaplain to the Royal Canadian air force. He is the eighth United Church minister from Manitoba to be given appointment in some branch of the chaplaincy forces. Two others are in the fighting forces, and two others with the Y.M.C.A. There was a shortage of United Church ministers in Manitoba before the war began, and this extra drain on personnel has now left more than 30 charges vacant. Unfortunate as this situation is, there is nevertheless imperative need of ministers in the chaplaincy service.

* * *

And So Forth

The third Sunday in September marked notable anniversaries for two Winnipeg archbishops. A. A. Sinnott, first Roman Catholic Archbishop of Winnipeg, celebrated the 25th anniversary of his episcopal consecration. On the same day M. T. M. Harding, archbishop of the Anglican Church, celebrated the 32nd anniversary of his consecration. In the same week another Anglican archbishop, Samuel Matheson, entered his 90th year. Archbishop Matheson, most widely known of living churchmen in western Canada, now almost a legendary figure, holds in unique degree the respect and affection of people of all faiths. In 1909 he was made Primate of all Canada. In 1931 he retired, but he still follows with keen and active interest the current of world events, especially as it affects the Christian church. Physically, Archbishop Matheson is a patriarchal figure, with a noble face and a beard flowing over his chest. As the year of his birth coincided with a great Manitoba flood, his near friends, it is said, still take pleasure in asking him for his reminiscences of Noah.

ERNEST MARSHALL HOWSE.

British Embassy Explains Muriel Lester Ruling

In a formal letter of explanation to the Fellowship of Reconciliation, W. G. Hayter of the British embassy staff, Washington, says that it was not possible to permit Miss Muriel Lester to return to this country because "existing regulations provide for the refusal of such permits in cases where it is clear that no benefit to Great Britain's war effort will result . . . or when it is felt that they [the persons concerned] could be more usefully employed at home." "Great Britain," says this letter, "is at present engaged in a life-and-death struggle against a deadly and unscrupulous foe. While this struggle lasts the British people in general have agreed to the curtailment of the exercise of a certain number of civil liberties. The right of free speech, however, has not been suspended. It exists in full in Great Britain, subject to the necessity of preventing assistance to the enemy's war effort. Subject to this qualification, Miss Lester will therefore be able to express her convictions in Great Britain, and if she so desires to communicate freely with her friends in the United States."

Church Women Plan Program

Federal Council Convenes Leaders for Conference—Cudahy Urges Peace Policy—Fifield Takes Church

(Correspondence from New York)

NEW YORK, Oct. 6.—More than 100 leading church women from a score of states convened at Christ Methodist Church, Manhattan, today to consider "the kinds of service women can perform in the present emergency." The all-day meeting, remarkable for the high quality of its churchmanship and its freedom from partisan differences, was called by the women's cooperating commission of the Federal Council of Churches. Mrs. Henry Sloane Coffin was the presiding officer. Georgia E. Harkness in the opening address said: "There must be a more Christian social order around the world. We church women ought not to leave it to the women's club or some secular propagandist agency to provide all the education the community gets on international relations, labor conditions, trade unions, social security, cooperatives, public health, housing and many other matters. The church is today the only functioning international organism, international because it is supra-national, grounded deep in the conviction that above all nations is humanity, and above all humanity is God."

* * *

Women Discuss Federal Council Program

The program included discussions of the work of the Christian Commission for Camp Communities, shifting populations in new industrial areas and migrant workers, army and navy chaplain service, conscientious objector problems, foreign relief appeals in the churches and Christian refugees. Other principal speakers on the program were Mrs. Dwight Morrow, Mary E. Woolley and Luther A. Weigle. Miss Anna E. Caldwell, secretary of the commission, was in charge of the program.

* * *

Religious Educators Plan Year

Over 600 religious education leaders registered at the Fifth Avenue Presbyterian Church last Thursday for the annual conferences of religious education week. The morning conference was set up as a special discussion concerning the new released time program of weekday religious education. The afternoon sessions included group conferences together with exhibits and books and pamphlets concerning the family and parent education and religious drama forums. For the early evening program the teachers were divided into age group sections under expert leadership. Howard Thurman of Howard University closed the day with an address upon "Christians in Society."

* * *

Communion Sunday Widely Observed

World-Wide Communion Sunday was more generally followed in all churches of the city than any other interdenominational

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or interracial program we can recall. Centering in the local church, high and low, fundamentalist and modernist, Negro and white churches cooperated in a total unity. The world-wide aspect of the services was signified by prayers for "a just peace" and by the giving of funds for foreign relief appeals in the churches. A larger communion attendance was noted by all denominations than at any other service excepting Christmas and Easter.

* * *

Cudahy Predicts 30 Years' War

Mayor LaGuardia insisted last week that "Hitler and the Axis powers are licked now." On the same day, however, John Cudahy, former ambassador to Belgium, speaking at a peace meeting at Town Hall, warned that "if we enter the battle lists there will be another 30 years' war. . . . No one can win; there will be no victors, only losers, and destruction and devastation will be beyond the most vivid imagination." Representative John M. Vorhys of Ohio said the United States had "the weapons of peace—food and gold and materials." It was announced at the same time that over 30,000 signatures had been secured to the Citizens Peace Petition.

* * *

Fifield Signs No Petitions

Paul W. Rishell is the new pastor of the South Congregational Church, Brooklyn. He comes from Holbrook, Mass. L. Wendell Fifield, formerly of Seattle, preached his first sermon yesterday as pastor of the Plymouth Church of the Pilgrims, made famous by Henry Ward Beecher, Lyman Abbott and Newell Dwight Hillis. Dr. Fifield said, in a press release, that he would "not use any ordained assistant" but would do all the pastoral work himself. "I do not sign any petitions, join propaganda groups or endorse candidates for public office." He presented a comprehensive plan for the development of the community service of Plymouth, which is located in a non-residential section.

* * *

And So Forth

Yom Kippur ended with important statements by leading Jewish rabbis in an almost common plea for peace.

It was announced by the race relations department of the Federal Council that Joe Louis had given a large contribution to this department.

The Lutheran Army and Navy Club of New York city was dedicated yesterday afternoon in a building formerly used as a mission chapel near Times Square.

The Rev. Lieutenant Colonel Reolif H. Brooks has returned to the pulpit at St. Thomas' Episcopal yesterday after five months' leave of absence, during which time he was chaplain of the 207th coast artillery at Camp Stewart, Ga.

J. Henry Carpenter.

Catholic Action Beats Nazi Ban

A new form of Catholic action—home gatherings for religious instruction addressed by former leaders now debarred from public meetings—is growing widely among Catholics in Germany and the occupied countries, according to reports to the Center of Information Pro Deo in Lisbon.

Chaplains Moved For Criticisms

Objections Result in Transfers—Collins Loses Senate Race—Enrollments In Seminaries on Increase

(Correspondence from Mississippi)

Aberdeen, Sept. 30.—During the Louisiana maneuvers Chaplain Joseph M. Egan of the 165th infantry was transferred to the 106th field artillery after he preached a sermon declaring that he considered his duties as a clergyman more important than his duties as an officer. It was said that he antagonized some officers by his devotion to the men and his work with them. Chaplain Rooney, junior chaplain of the same regiment, was transferred to the Special Troops, 27th division, four hours after preaching a sermon which decried the transfer of the senior chaplain as a political move.

* * *

Many Soldiers Die In Maneuvers

Only 100 soldiers lost their lives during the mock war. This may be consoling, but not to the families of the men who died. Morale during the maneuvers was not considered by some observers to be improving. At a large southern air training field more cadets recently listened to Lindbergh's broadcast than to Roosevelt's. There is also increasing anti-Semitism among soldiers, who blame Jewish influence for the undeclared war. Whether true or not, this opinion is widespread.

* * *

Chappell Goes To Jackson

Clovis Chappell, of St. Luke's Methodist in Oklahoma City, is to become pastor of Galloway Memorial in Jackson, Miss., in October. He held a revival at Galloway Memorial last spring and was urged to take over this church of 3,000 members. Formerly at Memphis and Birmingham, Dr. Chappell is no stranger to this area. His homely illustrations make him one of the best loved southern preachers and his sermons are widely used by preachers of many denominations. In book form, they sell in large editions.

* * *

Pray for Liberty, But Not Here

Daily prayers for democracy, liberty and justice are being offered at special services in the mid-south. Helena, Ark., has been holding one daily at 10 a.m. with ringing of the church bells. These prayers for democracy, liberty and justice did not prevent a group of Helena citizens from running several labor organizers out of town.

* * *

Collins Defeated For Senate

Mississippi passed through one of its most apathetic campaigns when Wall Doxey was elected senator over Ross Collins by a few hundred votes. It is expected that an encore race will be run next summer for the full-time position, as this was merely for the vacancy. The defeated candidate remains in the House of Representatives. He is known as an expert on army organization questions.

* * *

Seminary Enrollments Increase

Theological seminaries report overflowing enrollments this fall. Seminary students say that the draft is the explanation. The exemption to theological students and the increase in potential parsons are scarcely a coincidence.

* * *

Negroes Object to Negro Seminary

Widespread discontent with the Bishop Payne Divinity School, Episcopal seminary for Negroes in the south, is being voiced openly after being whispered for many years. With inadequate facilities, limited faculty and enrollment, representing allegedly only a partisan viewpoint within the Anglican faith and committed to ecclesiastical Jim Crowism, for many years it has held back Negro Episcopal work in the south. Some bishops refuse to ordain Negroes who attend northern seminaries, where facilities for study are vastly superior, and those who do return are apt to be ostracized in certain dioceses. Some desire a reorganized and more Anglo-catholic seminary for Negroes in the south. The majority of Negroes prefer to go to northern seminaries rather than to be segregated.

* * *

And So Forth

Fifty ministers joined in celebrating the 34th anniversary of J. W. Lee at the Batesville Baptist Church. Dr. Lee is influential in the state as well as in his own denomination. Meanwhile W. B. Selah, Memphis Methodist leader, is being transferred from St. John's, Memphis, to Oklahoma City.

The war hits Louisiana in various ways. At Ruston Sunday laws were suspended to absorb army payrolls. Near by a general was arrested for carrying beer to his men in a dry parish. A course in military German is being offered at Louisiana State University. At Mobile, Ala., a ship which was launched for the Polish government in exile was christened, not with champagne, but with holy water.

Charles Granville Hamilton.

Canadian Religious Disunity Deplored

Lack of unity among Canadian religious groups was deplored by Archdeacon J. M. Snowdon, Anglican Archbishop of Ottawa. Noting that interdenominational bitterness was passing away in Britain, Archdeacon Snowdon declared that it was still flourishing in Canada.

Peace Union Head Denounces Movie Investigation

The current Senate investigation of war propaganda in the movies has been denounced as a "deliberate attempt on the part of a small group to divide our nation and cause discord in a time of great peril" in a statement drawn up by Dr. Henry A. Atkinson, general secretary of the Church Peace Union. The five other signers were Bishop G. Ashton Oldham, Bishop F. J. McConnell, Dr. Henry Smith Leiper, Dr. Guy Emery Shipler and Dr. L. M. Birkhead.

British Tanks Go To Soviet Union

Pledge Week's Output to Russia—Dr. Berry on Church Union—Leaders Debate Need for Post-War Socialism

(Correspondence from England)

LONDON, Sept. 23.—During the week beginning yesterday, all the work done in the tank factories of this country will be sent to Russia. Lord Beaverbrook and Mr. Harriman are at this moment in Moscow. Before leaving Lord Beaverbrook left this message with the tank workers: "I am on my way taking with me to Moscow your pledge and promise to the soldiers and workers of Russia." He asked them to send him a message which would enable him to say to the Russians that in the last days of September they had produced more tanks than ever in the history of our country. An appeal has also been made by Mr. Maisky, "We need tanks, more tanks—and yet more tanks. We produce many tanks ourselves, but our losses are great." The appeal came at a time when grave news was coming from Russia. On the page which reported M. Maisky there was the news that the Russians had evacuated Kiev.

* * *

Invasion Danger Still Great

There is agreement everywhere that this help must be sent. The only criticism made is that it should have been sent earlier, but in answer to that the many difficulties in transport are brought forward. And to the plea that this island need not stand ready to resist an invasion but can go all out with its men and material to defend the eastern front, an answer was made by the minister of war, Captain Margesson, in an article written for the *Star*. He said that the talk of invasion was "stark reality. Hitler has more than one great army." The government will keep here the forces required to guard against the risks of invasion. "We shall keep here no more but no less." The moral driven home is expressed in the words used in the *Spectator:* "The factories set the date."

* * *

Dr. Berry Hails Church Union

The moderator-elect of the Federal Free Church Council, Dr. Sidney Berry, is the secretary of the Congregational Union. Both within his own church and in all the common action of the whole Christian community he has played a great part and is greatly trusted. He has given a survey of the life within the church in these days of war. He begins with the claim that the main work of the church must be a quiet and constant one "to keep the spirit of faith alive, to turn men's eyes to God, and to remind the world in this vast opposition of material forces that the only victory which can bring any lasting good is the triumph of God's will over the contrary desires and designs of man." They have experienced the destructive forces of war. Many buildings have been bombed. Congregations have been scattered. Many ministers have been given by the churches to serve among the forces. But it is the testimony of Dr. Berry that the fear which came at first, that in the bombed areas the churches would prove too set in their ways to meet the terrible demands of so great an upheaval, was proved entirely unfounded. Indeed it is claimed that in such conditions "a bridge is being built across that gulf which separates the work of the churches from the life of the people."

* * *

Wider Knowledge Is Needed

A committee on Anglo-Soviet relations has been formed with Lord Horder as president. On the executive are Philips Price, Prof. A. V. Hill and Victor Gollancz. It will seek to improve communications between the two countries. There is a serious need of this when our ignorance of conditions in Russia is considered alongside the ignorance of this country which is prevalent in Russia. It is certainly no time for mutual admiration societies. There is need for more than a display of selected good points by one nation to another. But it is no less true that more knowledge of American history and traditions is badly needed here. Harold Nicolson has drawn attention to the widespread ignorance among us, from schooldays onwards, of American history since the war of independence. To illustrate our ignorance of American history, I recall to my shame the question I once put to an American friend, when he showed me the monument on Lake Erie to the Battle of the Lakes: "And against whom was this battle fought?"

* * *

Plan for Post-War Socialism

In that animated paper, the *Tribune,* devoted to the cause of "victory and socialism," a series of articles is being published under the title "What is Socialism?" The author is Councillor H. D. Hughes. In the first article he analyzes with admirable lucidity the four "isms": capitalism, fascism, communism, socialism. He expounds the famous definition of a socialist society,

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one in which "equality of opportunity is assured and the economic power and privilege of individuals and classes abolished through the collective ownership and democratic control of the economic resources of the community." Upon the variety of experiments which may be made within the framework of this principle he has much to say.

* * *

Social Reform a Product of Faith

In the magazine *Social Service* there is an article signed "N. M.," letters which it will not be hard for many of us to interpret. It is entitled "A Preface to Social Service." In our plans for reconstruction are we building upon sand? The writer describes two alternatives: "One is to set about the construction of an ideal society in the belief that it will create fit men to inhabit it. The other is to create good men in the confidence that they will make for themselves the perfect city or the perfect state. But the contrast is too sharply drawn. The builders of the city and the remakers of men are alike sure to fail unless they take God into account and build their new men into his fellowship and their new society upon his foundations." The writer proceeds to show that it is not only a Christian conviction that a "social gospel" is not sufficient to create and to maintain a social service such as will not be daunted by difficulty or defeat. "Social reform is not however a rival of religion but a product of it."

* * *

And So Forth

The government is taking firm action against food hoarders and against tradesmen who disobey their regulations. Lord Horder, Sir John Orr and Prof. Mottram are vigorously protesting against the offer of "food substitutes," which is fraudulent and wicked. In such action they have with them the strong support of the general public.

There was a most unusual and notably impressive ceremony at St. Paul's last week when the young king of Yugoslavia came of age. The Archbishop of Canterbury gave the address. With him were representatives of the Orthodox, the Anglican and the free churches.

To the list of exiles who have found a home here must be added the name of the king of the Hellenes. He and his ministers have received a warm welcome. "He comes to join for a time," it has been said, "that honored band of national leaders now in England, who have fought, who have passed through incredible personal hardships, have suffered defeat, but have never for a moment despaired of ultimate victory."

A decision of great importance has been announced today. Lord Linlithgow, who was due last April to leave India where he has been viceroy for five years, will remain in that office till April 1943.

EDWARD SHILLITO.

Service Committee Holds Midwest Conference

The American Friends Service Committee will hold an important meeting in the Friends Meeting House, Evanston, Ill., on Oct. 24-25. Rufus M. Jones will address a public meeting at this place on the evening of Oct. 25.

Churches Hold Defense Parade

Philadelphia Plans Spiritual Mobilization—Post-War Debauchery Predicted —Bomber Trip Denounced

(Correspondence from Philadelphia)

PHILADELPHIA, Sept. 30.—The spiritual mobilization of Philadelphia has begun. It is headed by a committee of nearly 150 ministers and laymen. The chairman, Ross H. Stover, is a tall and talented Lutheran pastor who always has a smile and a handshake for everybody. An old-fashioned cottage prayer meeting next Friday evening will fill the Academy of Music. Many church choirs will combine for the singing. A mammoth spiritual defense parade under the auspices of the federation of churches is scheduled for Oct. 18; in case of rain, Oct. 25. It is expected that the parade will draw 50,000 Protestants into the line of march, with 200,000 spectators. This parade is an exceptional endeavor to awaken this metropolitan area in these days of national defense to the importance of spiritual defense and to arouse the populace by this personal witness to Christ and the church.

* * *

Warns of Post-War Debauchery

"The church must retain its moral and spiritual leadership," Dean A. Roger Kratz of Albright College told the semi-annual meeting of the social service department of the Pennsylvania council of churches, of which he is chairman. "We are defending," he said, "the traditional four freedoms—economic adequacy and security, integrity of personal character, freedom from a permanent military culture and good will to friend and foe." He warned against a period of post-war debauchery, such as followed the Civil and First World wars. F. Clair Ross, auditor general of Pennsylvania, urged the churches to arouse the people to the importance of the production of war implements, the health of soldiers and civilians and the morale to win. Executive Secretary William L. Mudge reported how the Harrisburg churches had visited each of the 1,000 new families brought there by the defense industries. The churches of adjacent Middletown, whose population has increased from 1,800 to 4,200, have also made similar aggressive efforts.

* * *

Quaker Work Campers Enjoy Themselves

With an Arabian prayer cry every morning a boy from India awakened the campers at one of the work camps under the Friends Service Committee. At one camp the daughter of a New York banker and the son of an Indiana minister walked half a mile to a spring for their washing. Some campers lived in a little house that leaked like a sieve. Tasks were adapted to community needs, such as building a dairy barn to develop the dairy industry near Madisonville, Tenn., getting dirt and mixing cement for a dam in a cooperative community near Macedonia, Ga., whose seven families had said: "Come down to Macedonia and help us." Much of their recreation was spontaneous: singing, folk dancing, discussing, picnicking with or without community groups. In their helpful, healthful toil, these college students were happy, saying: "We had more fun than we have ever had before."

* * *

International Institutes Draw Many Teachers

From 38 states and from Hawaii, Puerto Rico, the Virgin Islands, Salvador, Canada, Mexico and Denmark came 1,542 people to attend for five days or more the summer institutes of international relations held under the auspices of the American Friends Service Committee. Teachers comprised the largest group, with 674; then 403 students, 131 religious educators and ministers and others from 35 other professions and occupations. Denominationally, the Congregationalists led, with 282; followed by 254 Methodists, 240 Presbyterians, 221 Friends, 125 Episcopalians, 91 Baptists, 62 Roman Catholics, 46 Jews, 42 Unitarians, 33 Lutherans, 28 Christian Scientists, 14 Brethren and others from at least 12 other denominations.

* * *

Urges Churches to Act For Real Peace

Walter W. Van Kirk of the Federal Council, speaking here to the Baptist ministers' conference, urged churches to act for the political, economic and spiritual bases of a just and durable peace. Recommending a new kind of league of nations, he asked churchmen to be willing to subordinate certain aspects of national sovereignty and thus end the present world anarchy. This will also involve economic concessions, he asserted, hard for the laity to make. Churches, he indicated, could make their chief contribution by stimulating a new spirit, which has been lacking in international relations.

* * *

'Democratic Roots Are Spiritual,' Says Poteat

Before an unusually large entering class Prof. Gordon Poteat in his matriculation day address at Crozer Theological Seminary, at Chester, discussed what he called "one of the most dangerous blind spots in our national life today." He asserted that "too many assume that we can preserve the fruits of democracy without the roots; that human dignity, freedom and the right to self-government are self-sustaining, autonomous truths which need no undergirding philosophy or religious faith. Democratic ideals are inferences from fundamental Christian beliefs."

* * *

And So Forth

Swarthmore College on Oct. 25 will be host to a regional conference on religion and consumer cooperation. Among the speakers will be Father John C. Rawe of New York, Rabbi Jacob K. Shankman of New Rochelle and J. Henry Carpenter, chairman of the Federal Council's committee on relations between church and cooperatives.

Robert L. Johnson, New York publisher, has been chosen president of Temple University, founded by Russell H. Conwell. He succeeds Charles E. Beury. Prof. George H. Wailes has become acting dean of Temple University School of Theology,

following the resignation of C. Floyd Zimmermann.

J. A. Heck of Cleveland, secretary of the Board of Christian Education of the Evangelical Church, has been named president of the Evangelical School of Theology, Reading, Pa.

A. J. Muste, national F.O.R. secretary, told the Philadelphia branch that the most fruitful ground for the pacifist gospel is in the churches. "Labor, farmers, Negroes and university trustees and faculties," he said, "support administration policies. The church holds the balance of power."

According to press reports, E. A. Schaal of the A.F.S.C. staff has protested against the action of Daniel Poling of the Grace Baptist Temple, in flying to England in a bomber as a church representative.

Leslie D. Weatherhead of London will address Philadelphia ministers on Nov. 3 at the First Baptist Church.

CHARLES DANIEL BRODHEAD.

Church Women Meet

National Conference Merges Four Groups—1,500 Attend

(Special Correspondence)

COLUMBUS, Oct. 3.—Over 1,500 women from all over America attended the joint meeting of the National Council of Church Women, the Ohio Conference of Church Women, the Council of Women for Home Missions and the Women's Commission of the Foreign Missions Conference, which was held here from Sept. 28 to Oct. 3. The meeting of the Ohio women, which is usually held in connection with the pastors' conference in midwinter, provided the majority of the large number of women attending this meeting, which is said by experienced observers to be "the most significant meeting of its kind ever held."

One result of the meeting is expected to be the formation of a common council from the three national organizations of church women. A meeting is to be held in New York soon to elect officers. Another product of this meeting was to advance plans for unity of Protestant effort in Ohio. In addition to a repetition of this conference, which was considered an outstanding success, the Ohio church federation is planning to hold a laymen's conference on similar lines. Appropriate organizations will be effected to make this possible.

Sixteen seminars worked out a common program for the groups involved. They dealt with the church woman's obligation to Christian family life, to the economic crisis, to world peace, to the local church considered in its relation to its community and world mission, to war victims and others in need of relief and rehabilitation, and to interchurch cooperation. Dr. Roswell Barnes of the Federal Council introduced this part of the session by an address in which he said that right "means, methods, techniques" were the most desperate need of the world today. This aroused some debate. Other speakers were Miss Ruth Seabury, who spoke on "How Far Can You See?"; Miss Margaret Applegarth, whom many described as "the finest devotional speaker we have ever heard"; and Mrs. Norman V. Peale, who appealed particularly to younger women.

Hitler Helped by The 8 Points

Army United to Him by Threat to Disarm Reich—Swiss Fear Communism —Spain Oppresses Protestants

(Correspondence from Central Europe)

GENEVA, Sept. 20.—I have recently had opportuntities to hear reactions by Europeans—Catholics, Lutherans and Reformed—to various aspects of the present situation. All of them much regret the emphasis being laid on the total disarmament of Germany in Allied propaganda since the famous Eight Points of Churchill and Roosevelt. They feel, I believe rightly, that such an emphasis will throw the opposition in Germany into the arms of Hitler and will make most unlikely any reaction in army circles against national socialism. However much they may hate the party, no army officers could consider leading their country into a peace which would inevitably, on the assurances of the leaders of the democratic countries, mean dishonor to their own.

* * *

Fear Communism Over Europe

One of the commentators to whom I refer further suggested that the real danger of the future is not pan-Germanism but pan-Slavism. As Napoleon united Germany and Italy against him (whence our present sorrows!) so Hitler may be uniting Slav countries against him. In the near future this may constitute the real problem in the European balance of forces—a problem which would be much more complicated if Germany were totally disarmed. This may seem hypothetical; but the news of communist agitation throughout the Balkans, as well as in other European countries, suggests that there is at all events a real threat to Europe from explosive communistic forces. Despite the Archbishop of Canterbury's soporific assurances, communism is a real menace in Europe at this time. Its menace will be accentuated if national socialism in Germany is beaten down. In the post-war chaos the communist groups may very well prove to be the only efficient nuclei through which a reorganization of life in at least some European countries can be built up.

* * *

Liberated—But Into What?

It is most important for Anglo-Saxons to realize that what Europe really wants and needs is not simply to be liberated from the nazi yoke, but to be liberated *and* provided with stable conditions of life. Order under a somewhat authoritarian, though not totalitarian form of government, is the thing for which all European countries long. A strong government which

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respects law both in its relations with its subjects and its relations with other states is what is really needed in Europe. No restoration of liberty which does not make provision for these things will help Europe at all. When Europeans hear broadcast assurances that they are going to be liberated, they ask: *"Into what?"*

* * *

Religious Life in Catholic Germany

A Swiss Roman Catholic periodical recently published extremely interesting impressions by a traveler in Germany. They give valuable insight into some aspects of the situation there. Here are some extracts: "The public is buying more Bibles and more religious books than before. Sermons are much better than they used to be. The clergy is conscious of the call of the hour. There are only too many questions to be dealt with and the people are more receptive to the Word of God. The church is the only place where the German of today can still hear a comparatively free, true, courageous word, in addition to the eternally unchanging litany of the radio, press and public speeches. I was astonished and rejoiced to see that these preachers are not overcautious. Their preaching is right up to date and deals exclusively with the fundamental truths of Christianity and they courageously defend the rights of personality and the uniqueness of the Christian faith over against the exaggerated nationalistic theories."

* * *

Germans Fear a Moral Collapse

This traveler then depicts the dark side of the picture: the continuing dissolution of the monasteries, the concern about the lack of theological students and especially the dissolution of the bonds of society and family life and the increase of pleasure-seeking. "Theaters, cinemas and all kinds of pleasure resorts are crowded. Large queues stand in the evenings and on Sundays in front of these places. . . . Many groups of the population are losing all restraint in their way of life. The enormous transfers of population and the sending of masses of workmen to distant places have for many people taken away all the moral bonds formed by their families and circles of acquaintance. The soldiers, too, wish to have free recreation after their hard service. In such conditions excesses cannot be avoided. As alcoholic drinks are uncontrolled, many people are drinking more. I never in my whole life saw so many drunken men and women as are to be seen on a single evening in any large town in Germany."

* * *

Spanish Protestantism Struck Again

Recently an agreement was reached between the Spanish government and the Holy See according to which the Spanish government engaged itself to conclude as soon as possible a concordat with the Holy See, "so as to restore the Catholicism of the glorious national tradition." This move, together with the present regulations which are in accordance with the 1851 concordat, has made the situation of Protestants in Spain very difficult. The internal situation of Spanish Protestantism is difficult also. It represents only one per 1,000 of the total population, and its history is both short and full of conflict. It includes a whole host of sects and denominations. Its theological bases are weak; most of its pastors have had only inadequate theological training.

* * *

Only Eight Churches Remain Open

Two recent provisional decrees led to the immediate closing of all Protestant schools in Spain and forbade the reopening of the Protestant churches which had been closed during the civil war. All notices outside the churches had to be taken away. At present, Protestant services can be held at about eight places, whereas more than 200 churches and chapels have been shut. The Protestant edition of the Bible may not be sold any longer. Stocks of the British and Foreign Bible Society in Madrid were confiscated and destroyed. The fact that Catholic instruction is compulsory in all schools and that attendance at mass is obligatory for all soldiers, state officials and invalids in hospital, exercises great pressure on the Protestants. Economic difficulties must be added to all this. Some of the Protestant pastors have had to flee, especially those who were once Catholic. Some have been able to find humble work to do in Spain, but most are in deep distress. They have no support from abroad and do not dare to apply to the relief organizations. The pastors in the village congregations are closely watched. They are forbidden to visit the former members of their congregations.

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Reserve Status for Time-Expired C. O.'s

Selective service headquarters has announced that when conscientious objectors have finished serving their prescribed period in the work training camps they will be placed on a reserve list, just like members of the draft army. They will be subject to recall for "work of national importance" at the discretion of the government.

Gallup Poll Finds Church Lotteries Popular

Another report by the Gallup poll shows that the three most popular forms of gambling indulged in by Americans during the past year were church lotteries, card or dice games and slot machines. Twenty-four per cent of the country's population participated in each of these. Next in popularity came punch-boards, which attracted 23 per cent.

Current Feature Films

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Here Comes Mr. Jordan (Col.) Jas. Gleason, E. E. Horton, R. Montgomery, Claude Rains	*Comedy.* His soul claimed fifty years too soon by overzealous "heavenly messenger," pugilist is permitted to try out succession of other bodies as habitation.	There were opportunities here for sequences in bad taste; instead, film has been handled to produce intelligent blend of comedy and fantasy, avoiding suggestion of sacrilege. Performances are excellent. *Discerning comedy.* M
Mob Town (Univ.) Dick Foran, Anne Gwynne, Billy Halpp	*Comedy.* Gang of slum boys is reformed by interest of social-minded policeman.	Another amateurish treatment of this oft-used theme, its significance lost in overdone slapstick frequently present. *Dull.*
Nine Lives Are Not Enough (War.) Jas. Gleason, R. Reagan	*Detective.* Reporter, in disgrace for previous misleading stories, happens on clues that solve a murder.	Still another oft-used theme, with even minor characterizations repeated. Action is fast, and for detective fans it may prove *fair.* M, Y
This Woman Is Mine (Univ.) W. Brennan, Carol Bruce, Jas. Carroll, Franchot Tone	*Melodrama* abroad a vessel sailing from New York to Oregon in Astor fur trade, with woman stowaway the disturbing element.	Some good pictorial effects; otherwise, film is very dull, with the forced emphasis on influence of stowaway detracting from what might have been an exciting film of adventure. *Unrealized.* M
Whistling in the Dark (MGM) A. Rutherford, Red Skelton, Conrad Veidt	*Adventure.* Radio sleuth, kidnaped by gangsters posing as "cultists" to devise fool-proof murder for them, ingeniously turns the tables.	Plot smacks of such newspaper strips as "Don Winslow," but Skelton's comic performance lifts it out of ordinary melodrama. *Far-fetched, but good as a thriller.* M, Y
You'll Never Get Rich (Col.) Fred Astaire, R. Benchley, Rita Hayworth	*Song-and-dance* film, with Astaire a dancing teacher inducted into army, where he meets all sorts of trouble, but is released from guardhouse long enough to stage huge "show" as finale.	Lacks the spontaneity and good humor of previous Astaire musicals, with the part played by Benchley somehow out of key. Most of the farce in camp scenes has been used in similar films, but it still gets laughs. Best scenes are those in which Astaire dances. *Fair.* M, Y

BEST CURRENT FILMS

For Family: The Adventures of Chico, The Big Store, Fantasia, The Great Commandment, The Great Dictator, Life Begins for Andy Hardy, Men of Boys' Town, Power and the Land, The Reluctant Dragon, Sun Valley Serenade, Tanks a Million.

For Mature Audience: Blood and Sand, Blossoms in the Dust, Citizen Kane, The Devil and Miss Jones, The Fight for Life, Ku Kan, The Little Foxes, Major Barbara, Meet John Doe, Missing Ten Days, Penny Serenade, Shining Victory, The Stars Look Down.

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